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JULY-AUGUST, 1913.

EVANGELICAL CHRISTENDOM

3D.

ORGAN OF THE WORLD'S EVANGELICAL ALLIANCE

The World's Evangelical Alliance

(British Organisation).

Founded in 1846. Incorporated 1912. It exists to enable Christians of both British and Foreign nations to realise in themselves, and to manifest to others, that living and essential union which binds true believers together in the fellowship of Christ. As a result of this union the Alliance is active in the cause of Religious Liberty; the Relief of Persecuted Christians; the Promotion of United Prayer; the Maintenance of Protestant and Evangelical Truth; and various enterprises of direct Gospel Work, &c., &c.

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REUNION NOTES

World Missions and Unity

BOOKS WORTH READING, &c., &c.

PRICE THREE PENCE

Unum Corpus sumus in Christo.

World's Evangelical Alliance

(BRITISH ORGANISATION),

19, RUSSELL SQUARE, LONDON, W.C.

INTERNATIONAL AND INTERDENOMINATIONAL,

With Branches and Representatives throughout the World.

OBJECTS.

THE World's Evangelical Alliance, Founded in 1846, Incorporated 1912, exists to enable Christians of British and Foreign Nations to realise in themselves and to manifest to others that living and essential union which binds all true believers together in the fellowship of Christ. It seeks to manifest Unity, to promote Co-operation, and not to create uniformity. The Alliance in no way interferes with the freedom of those who join its membership; they maintain their denominational distinctions.

The Alliance is a world-movement, Branches existing in many lands. It is the permanent centre of International appeal on behalf of Persecuted Christians; it is also constantly labouring to advance the cause of Religious Liberty, and to follow its progress with various enterprises of Home and Foreign Evangelisation.

The Alliance works with, and its membership includes, the members of Reformed Churches throughout the world. During the last sixty-six years it has taken up work unique in its character, and which could not be done by any other Society, or by any one Church. It has held eleven International Conferences in some of the principal cities of Europe and America, and it has afforded a bond of Union and Intercession in the Universal Week of Prayer which has grown to be co-extensive with the Christian world, and during the first complete week of each new year the Week of Prayer Programme, translated into various languages, guides the devotions of all Nations.

MEMBERSHIP.

"All are welcomed as Members of the World's Evangelical Alliance (British Organisation) who, acknowledging the Divine Inspiration, Authority, and Sufficiency of the Holy Scriptures, believe in one God:—the Father; the Son, the Lord Jesus Christ our God and Saviour Who died for our sins and rose again; and the Holy Spirit by Whom they desire to have fellowship with all who form the One Body of Christ."

THE ANNUAL SUBSCRIPTION is optional; the minimum being Five Shillings. Members and Subscribers receive as issued the organ of the Alliance, EVANGELICAL CHRISTENDOM. Forms of Application for Membership will be supplied gratis.

The Annual Report will be sent on application.

FUNDS ARE URGENTLY NEEDED.

Cheques or P.O.s should be made payable to the order of the "WORLD'S EVANGELICAL ALLIANCE," and should be crossed "Barclay & Co., 1, Pall Mall East, S.W."

Alliance House, 19, Russell Square,
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HENRY MARTYN GOOCH,
General Secretary.

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MODERN THEOSOPHY TESTED.

By Rev. W. ST. CLAIR TISDALL, D.D.,

Author of "Christianity and other Faiths," "Religio Critici," "Mythic Christs and the True," &c., &c.

"Mrs. Besant, taking advantage of the present widespread expectation of the speedy fulfilment of our Lord's promise to return, proclaims the advent of 'The Coming One,' whom she blasphemously identifies with her fictitious 'Christ' but distinguishes from Jesus. The boy Krishnamurti, otherwise styled Alcyone, is to be taken possession of by 'the Supreme Teacher of the worlds, who was last manifest as the Christ in Palestine.' The boy is now being educated for the purpose, under Theosophist auspices. He is already worshipped in India as about to become the human *avatâra* of 'the Lord Maitreya, Krishna, the Christ.' Of course, he is only one of many candidates for the position of 'The Lawless One,' the head of the last great anti-Christian world-movement. Others are the chief of the Bahâis and every self-styled Mahdi. True Christians find Scriptural warnings sufficient to put them on their guard against him 'whose coming is according to the working of Satan,' but it is all the more on that account their duty to point out to the ignorant and unwary the true character of Modern Theosophy."

LONDON:

WORLD'S EVANGELICAL ALLIANCE
(British Organisation).

19, RUSSELL SQUARE, W.C.

FRIENDS OF ARMENIA

President—LADY FREDERICK CAVENDISH.
Chairman and Hon. Treasurer—E. WRIGHT BROOKS, Esq.
Hon. Secretary—Mrs. MARY HICKSON. Off. Secretary—Miss S. HICKSON.

"The Friends of Armenia" Society was founded in 1897 with the object of relieving the terrible distress prevailing in Armenia following upon the massacres of 1895-6. The massacres of 1909 again deprived women and children of husbands and fathers, and very great poverty and destitution have prevailed in Armenia ever since, intensified now by the BALKAN WAR.

The objects of this Society are threefold :—

(1) To relieve the destitute whose breadwinners were killed in the terrible massacres of 1895 and 1909.

(2) To maintain and educate in the Armenian Orphanages the children of the victims.

(3) To develop the Industrial movement, by which thousands of widows have maintained their independence since their husbands were slain.

A beautiful selection of embroideries fashioned by the widows and orphans of Armenia, is always on view at the Showroom, 47, Victoria Street, S.W. (Hours, 10–5. Saturdays, 10–1.) Parcels are gladly sent on approval on application to the Secretary. An orphan may be maintained and educated in one of our orphanages for a year for £7 10s. 0d., and friends are earnestly requested to help by undertaking to support a child for a year or more.

MAY WE RELY UPON YOUR ASSISTANCE?

The need is great, and the funds are totally inadequate.

Will those who cannot send us an immediate donation do their best to help us by purchasing some article of fancywork made by the pleading hands of the widows? The sale of this fancywork helps to make the poor women self-supporting.

Illustrated lists are gladly sent on application to the Secretary, 47, Victoria Street, S.W. Goods purchased but not approved may be exchanged.

Gifts may be safely and speedily forwarded through E. WRIGHT BROOKS, Esq., Hon. Treasurer, "Friends of Armania," 47, Victoria Street, Westminster, S.W.

Evangelical Christendom

Unum Corpus sumus in Christo."

July-August, 1913.

The Church and Foreign Missions.

"FOREIGN MISSIONS" is a subject on which the Church still needs a large amount of teaching. There are a great many believing people, I know, real Christians, who regard Missions as a sort of separate department, if I may call it, of Christian service. They can be just as good Christians when taking no particular interest in Foreign Missions as those whose hearts are set upon it. I think all will agree with me that this is a profound mistake. It was not the attitude of the Church which the Lord Jesus left, which was baptised at Pentecost, and went everywhere preaching the Word, and it ignores completely the whole principle of what, for want of a better word, we still call "Foreign Missions." Never let us forget that there is no such thing as Foreign Missions in the sight of Jesus Christ. As He looks down upon this world we are all one.

Just think for a moment about the cost, and the object, and the result in the Lord's own parting message to His Church. Why are there such things as Foreign Missions? Why should there be any? In the closing verses of St. Matt. xxviii. we read, "All authority has been given to Me." Christ, therefore, is the supreme Ruler, and wherever He is not recognised as supreme Ruler in all things—for He has the pre-eminence in all things—God's will is not being done. Surely that must be a burden upon Christians—and it ought to break our hearts if we only thought of it properly—that there are masses of people, not merely individuals, all over the world, including many in our own land, who do not recognise the supremacy of Jesus Christ. There we start. Christ claims all souls as His own, the "other sheep," as well as the "sheep of the house of Israel." All souls are His, and therefore, when we are true disciples of the Lord Jesus Christ, and of the same mind with Him, it will be our desire, our burning desire, our passionate zeal, that these "other sheep" should hear His voice and be brought to God through Him.

What is the great object? That His Church going into all the world to preach the Gospel everywhere, every human being should have at least an opportunity of knowing that He is the Saviour, and that His Church requires from these people so evangelised a public confession of Him as their Lord in baptism, and that they should be found to obey Him in all the things that He has left for us as our duty. The Church's business is to preach and teach neither more nor less, but only that which Christ has commanded us to do. That is the great object. The last message of the Lord's is surely the first business of the Church.

Next, the result. And this, again, I am afraid, is forgotten. Very often I hear that text quoted by preachers: "Lo, I am with you." Christ has, may I say very reverently, conditioned His presence with His people on obedience to His command. "Go ye . . . . and lo, I am with you alway, even to the end of the age." How can we wonder at the weakness and failure which we see everywhere? Thank God for the blessing He has given. The more I think of the blessing God has vouchsafed, the more I am amazed at His patience with and love towards His rebellious

REV. PREBENDARY H. E. FOX, M.A.,
Prebendary of St. Paul's Cathedral; Late Hon. Sec. Church Missionary Society; and Member of the Executive Council World's Evangelical Alliance (British Organisation).

people. But think what the Church might have done with the Lord present among them. If all believing Christians had done the will of Christ and manifestly had the Lord with them, what would the world have been to-day! There is where we miss it. Do we show people that the Lord is with us, that wherever we go there is a Superhuman and Divine power working through us, and able to do what the world cannot understand, and what the world very likely do not want done?

In the edition of the Greek Testament published by the British and Foreign Bible Society there is a remarkable passage, not printed as part of the Gospel of St. Mark, for I think the evidence is not sufficient to justify its being actually a part of that Gospel, but it is a very early addition to the Gospel, perhaps almost about the Apostles' time. We only take it as an evidence of the opinion of the early Church of that day. I will read you the words I refer to: "After these things, Jesus Himself, from the rising to the setting of the sun, sent forth through them"—that is, through the Apostles—"the holy and incorruptible preaching of eternal salvation." It is a fine passage, though it may be only human composition, but it shows that the Church of that day understood its business. "Jesus Himself sent forth through them the holy and incorruptible preaching of eternal salvation." If the Church at home got a grip of that thought, what might we not yet do? If a little handful on the day of Pentecost, in the upper room, "turned the world upside down"—unlettered some of them, ignorant, with no political power, with no social influence—if they "turned the world upside down," what might not we do? If we were bent with all our energies upon these things, as men of the world are bent upon their objects; if we prayed and strove for the disestablishment of Satan's kingdom and the disendowment of the world's powers; if we thought of ensuring the salvation of men more and more; and if our great idea of home rule was the rule of Jesus Christ in every home where He is not known—oh, what might not a small handful of Christians do? Just imagine, if all Christians were "alive," what might not God do, even before His coming that may be very near, to arouse the world to its true position?

May I suggest three subjects for prayer at this time? Pray that all Christians may have a fuller sense of the living Lord. Dr. Dale was once suddenly startled with this thought, which came into his mind and changed the whole current of his ministry: "*Jesus Christ is alive to-day.*" Let the whole Church get a grip of that thought, that He is an omnipotent Lord to-day, seated at the right hand of God, looking at every soul, able to direct everything on this earth. Let us pray, then, that the Church may know more of her living Lord.

Then pray that there may be a fuller conception—I am afraid it is at the present time a somewhat declining conception—of the living Word. In that magnificent opening of the Epistle to the Hebrews, you will remember that when the writer passes almost imperceptibly from the living Word, Jesus Christ, to the written Word, he calls the written Word the living Word as well (Heb. iv. 12). And as evidence of its vitality he speaks of it as *criticising* (so is the Greek) the very "thoughts and intents of the heart." In the only case in which "critic" is used in the New Testament, it refers not to man criticising the Word, but the Word criticising man. It is we who reverse the order, as though the culprit should correct his judge, and so we go wrong. Pray, then, for a fuller conception in the Church of the live Word, that wonderful Word which, into whatever language it is translated, loses none of its power. That living Word of God, which is now translated into about four hundred languages, is converting men, enlightening souls, comforting the sad, awaking the dead, healing the sick.

Once more, I would suggest earnest prayer that the Church may know what it is to have "living" messengers. It is no use men and women going out to the mission field if they are not alive in Christ Jesus. "Because I live," said Christ, "ye shall live also," and it is only when we are in constant and close touch with Him that our life is sustained.

We want, therefore, to pray more for a fuller reception of the living Lord in the Church; for a vision of Christ as our ruling, mighty King, to whom all authority has been given; and we want to know more of the power of the Word in our experience in dealing with souls. Those who have to carry that Word must be "live" men and women, full of the Holy Ghost. Let us pray that this may come more and more in our Missionary Societies and throughout the whole Church. The troubles and anxieties and sorrows which meet us in a great deal of our Christian work would all pass away if we got these three facts impressed upon the Christian conscience of England.

H. E. Fox.

Notes.

Comprehension and Unity.—"It is evident more and more that there is a deep bond of unity among Christian men and women." These words by the Rt. Hon. A. J. Balfour in a recent address to the Young Men's Guild of the Church of Scotland give expression to a fact which the World's Evangelical Alliance is striving to impress upon the whole Christian world. Great difficulties have to be met and overcome in the fulfilment of this mission, difficulties which arise not alone from the opposition of error and uncharitableness, but often from the imperfect vision of earnest followers of Christ, "who fail to see that the City of God is wider and greater than their own limited view-point can grasp." Of such was the Apostle John, when, notwithstanding the unique distinction of being "the disciple whom Jesus loved," with conscientious zeal he endeavoured to exclude and excommunicate one who was doing his best to follow Christ and even working "with signs following" in His name—"Master, we saw one casting out devils in Thy name, and we forbade him, because he followeth not with us." In contrast to this, we have recorded the mind of Christ, rebuking the narrowing spirit and exclusiveness of John by the words, "Forbid him not, for he that is not against us is for us." These words appear to have been strangely neglected, although it is surely one of the happiest features of present-day religious life and work that Christians both at home and in the Mission Field are realising that, despite denominational differences, all with whom the Holy Spirit dwells and works are engaged in a common task, are knit together by a common bond of truth and love, and should therefore associate together in the Unity of the Spirit and the bond of peace in works of charity, philanthropy, and the preaching of the Gospel.

A Remarkable Sermon.—The Rev. J. G. Simpson, D.D., Canon of St. Paul's Cathedral, and the author of a notable volume, "Christus Crucifixus," recently preached a remarkable sermon entitled "What is an Evangelical?" In the course of his sermon (which was printed in full in the *Church Times* for July 4th) Canon Simpson made repeated reference to the World's Evangelical Alliance, and in re-stating truths essential to sound Evangelical belief he eulogised our new Form for Membership: "All are welcomed as Members of the World's Evangelical Alliance (British Organisation) who, acknowledging the Divine Inspiration, Authority, and Sufficiency of the Holy Scriptures, believe in one God—

Photo by H. M. Gooch.

NEW ALLIANCE HOUSE:—
In Russell Square Gardens—a leafy walk (facing the new Alliance House).

the Father, the Son, the Lord Jesus Christ our God and Saviour, who died for our sins and rose again; and the Holy Spirit, by whom they desire to have fellowship with all who form the One Body of Christ."

There are elements in Canon Simpson's sermon with which all members of the World's Evangelical Alliance might not be in agreement; but it is pleasing to find our new basis of membership thus quoted as a statement of Evangelical truth at once simple and comprehensive. So impressed is the Canon with the basis that he described the World's Evangelical Alliance as "but another name for the catholic Church of Christ." We are sorry that Canon Simpson does not at present feel able to accept the cordial invitation extended to him to join the Alliance, but his sermon, which was preached, strangely enough, in St. Alban's, Holborn, was a remarkable utterance, to be pondered over gratefully and carefully. Let us thank God, and hope that without the sacrifice of truth, fellowship may be permitted between many at present widely separated by external forms of worship, but with whom a deep bond of unity may exist waiting to be discovered and manifested. Canon Simpson's sermon may help also to remind some that there is a more excellent path to Unity than what he described in his sermon as "the patter of orthodoxy"; on the other hand, there is sound truth in his statement that "catholicism which is not evangelical is the deadest of all dead things."

'Ne Temere.'—Since our last issue each Member of both Houses of Parliament has received a copy of the "Verbatim Report of the second Great Meeting, convened by the Alliance, to protest against the Decree 'Ne Temere.'" Some interesting replies have been received supporting our resolutions, and evidencing the strong feeling which exists throughout the country on account of the refusal of the Government to take steps to protect British subjects who contract legal marriages from persecution by Papal decrees. The campaign to enlighten and instruct must continue until the injustice done to Mrs. McCann and to others legally married, both in this country and the colonies, is brought home to the British conscience. The tide is already turning, and many influences are combining to expose the extent to which Roman Catholic influence is threatening civil and religious liberty throughout our land. Returning to this subject, in his diocesan magazine for July the Bishop of Manchester says:—

"My June letter respecting the 'Ne Temere' decree provoked further criticism, to which I made no reply in the columns of the Press. I am quite satisfied that the advocates of the Church of Rome should deal as they please with my arguments. I leave my statements and the replies from Rome with some confidence to the judgment of my readers, not without a hint that it is necessary to read carefully. For instance, referring to a sentence about fees in my last letter, the *Tablet* says: 'No money could make the marriage valid'; and another writer, who claims to have validated a goodly number of marriages, declares most solemnly that 'never a single penny has been paid in connection with such transactions.' Now, it is true that 'money could not validate a marriage,' but a dispensation can do so. It is also true that dispensations can be had *gratis*, but 'with strong injunctions that some suitable alms be given for a pious work to be selected by the Bishop.' This 'alms' might be called first cousin to a fee, or even half-brother. I see no need to withdraw the hypothetical suggestion made in my last letter, 'if she had been told that the payment of sufficient fees could validate the marriage.' I hazarded it as a possible solution of the difficulty, and a not unnatural one, considering the use which Rome makes of the power of dispensing from her own marriage laws and the large 'benevolences' which have passed in connection with such dispensations.

"Once more I ask my readers to consider that Rome treats as invalid and adulterous marriages that have been lawfully contracted: that Rome uses pressure to force Protestants to go through ceremonies which treat their own religious services as a mere nullity: that wage-earners in Lancashire have been told that though they have been married and are living pure lives, yet they are but adulteresses or prostitutes: that wives have been encouraged to leave their husbands and to take away the child from his father. These are facts which no arguments can undo. 'If these things are done in the green tree, what will be done in the dry?' If in England such persecutions occur, what is likely to be the fate of those of our fellow-Protestants whom we are handing over to Home Rule in Ireland? I make no apology for insisting on this point, for I am determined that so far as my words can reach, no Radical Churchman or Nonconformist shall be able to say that he was never warned of the claims of Rome to interfere between husband and wife, between father and child."

EVANGELICAL CHRISTENDOM.

A correspondent has obtained from the Brompton Oratory a copy of the form of declaration which the parties to mixed marriages in the Roman Catholic Church are required to sign before a dispensation can be granted. As we are given to understand that every attempt is made to keep this form of declaration secret, we reproduce (on a smaller scale than the original, but otherwise an exact copy) the copy forwarded to us. (See page 128.)

We need hardly state that even where signature of this form is demanded, or may have already been made, there is no legal obligation attached thereto, and the Protestant party, man or woman, is advised to face any consequences which a Roman Catholic priest may allege must follow refusal to sign, and subsequent marriage in a Protestant place of worship. Protestant Clergy and Ministers will do well to keep the copy of the form by them and warn any who may be contemplating marriage with a Roman Catholic to refuse to sign the form if presented.

Examining the declaration, it is interesting to note that the third promise (in Latin) provides for "a third promise of striving to the best of (his or her) ability for the conversion of the non-Catholic partner should be made by the Catholic party, at least by word of mouth. Moreover, if the parties should have already cohabited, a declaration should be made here whether any offspring had consequently been born; and, should this declaration be in the affirmative, whether the offspring had been baptised and brought up in the Catholic religion."

Thus, once more, the intolerance of Roman Catholicism is exhibited. The Roman Catholic party has to solemnly promise to endeavour to win over the Protestant partner to Roman Catholicism, while an equally solemn promise is extracted from the Protestant "not to interfere with the religious belief" of the Roman Catholic partner.

The whole thing is monstrous, and with the Bishop of Manchester we raise the question, "If these things are done in the green tree, what will be done in the dry?" *We ask our readers to send us full details of local attempts to enforce the decree 'Ne Temere,' and especially of any specific allegations (where witnesses are available) that parties legally married (where one party is a Roman Catholic) in a Protestant Church are living in sin or adultery, or that the marriage is invalid.*

Good News from Malta.—In our last issue we referred to encouraging news from Malta. We now give extracts from a letter received during July, and which we feel sure will be made a subject for praise and thanksgiving by our readers. The Council are continuing their grants for the good work in Malta, our present interests requiring about £200 per annum:—

"I am thankful to state that —— keeps up as keen an interest as ever for the work, and continues to spread the Gospels and tracts, and has private talks with those with whom he comes in contact. He comes to me every Monday morning to report what has taken place during the past week, often telling me of his little difficulties and what people say of him, &c., but I endeavour to encourage him by pointing out that all who will truly serve the Lord must meet with some persecution, and tell him what some of our missionaries have had to endure for the name of Christ.

"Just before and for some time after the Eucharistic Congress fewer Gospels were taken owing to the warnings from the R.C. pulpits to their congregations to have nothing to do with Protestant literature, which was spread all over the Island in order to pervert them from their mother Church, and more, that any adhering to such doctrines would be excommunicated. There is always the difficulty of finding employment for these converts, there being no English industries to give them work, and it is not an easy matter to cope with. Signor Maurin has been much persecuted of late, but is very happy and courageous and continues to hold his meetings at his own house. The numbers rather decreased before and after the Eucharistic Congress, but last Sunday he had a few new ones, and one a Greek. I have seen him several times lately, and he appears anxious for the souls of his countrypeople, and asks for prayer. . . .

"The great outcry of these converts is—Liberty and Protection!"

A Message from Formosa.—Formosa is a long distance from Russell Square, and yet the unity of the Spirit is such that distance cannot sever the bond that unites the true followers of Christ. A letter just received is evidence of this. It is refreshing to know that the influence of the Alliance is thus felt in far-away Formosa, and we are thankful to our correspondent for his letter. We find no reason for modifying our criticism of

No.

Date

APPLICATION FOR DISPENSATION FROM THE IMPEDIMENT OF MIXED RELIGIONS.

Man's Name .....

Domicile * .....

Religion (*state whether Baptized*) .....

Woman's Name .....

Domicile * .....

Religion (*state whether Baptized*) .....

Canonical Reasons (*to be stated fully*) .....

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* *i.e., Domicilium, vel quasi domicilium, in vero sensu canonis.*

PROMISES TO BE SIGNED BEFORE APPLICATION

To be signed by the Catholic Party.

I, the undersigned, do hereby solemnly promise and engage that all the children of both sexes, who may be born of my marriage, shall be baptized in the Catholic Church, and shall be carefully brought up in the knowledge and practice of the Catholic Religion; and I also promise that (according to the instructions of the Holy See) my marriage in the Catholic Church shall not be preceded nor followed by any other religious marriage ceremony.

(*Signature*) .....

To be signed by the non-Catholic Party.

I, the undersigned, do hereby solemnly promise and engage that I will not interfere with the religious belief of * .....
my future † ....., nor with ‡ ..... full and perfect liberty to fulfil all ‡ ..... duties as a Catholic; and that I will allow all the children, of both sexes, who may be born of our marriage, to be baptized in the Catholic Church, and to be carefully brought up in the knowledge and practice of the Catholic Religion.

(*Signature*) .....

Date .....

* *Insert the name.* † Wife *or* husband. ‡ his *or* her.

N.B.—Tertia promissio, de conversione compartis acatholicae pro viribus curanda a parte Catholica saltem viva voce fieri debet. Insuper, si partes jam cohabitaverint, declarandum hic erit an proles exinde nata sit, et, quatenus affirmative, utrum in Catholica Religione baptizata et educata fuerit.

.....

.....

Name of Priest .....

Address .....

.....

THE ROMAN CATHOLIC CHURCH AND MIXED MARRIAGES.

Declaration which the Protestant partner is required to sign before a Dispensation can be granted to marry a Roman Catholic.

The original was obtained from the Brompton Oratory.

Photo by H. M. Gooch.

NEW ALLIANCE HOUSE:—
Summer foliage in Russell Square Gardens.

Father Kelly's book, "The Church and Religious Unity," to which the writer refers:—

"I wish once more to express my sense of gratitude to God and to those whom He hath chosen to carry on this gracious work of the Alliance. It is of great value for our faith in the midst of a strenuous life of service amongst the heathen to be daily conscious of the gracious fact of the communion of saints. I confess, since I became associated with the Alliance, that a new realisation of the corporate body of the living members of our risen Lord has taken hold of me. It has helped to make the most trying experiences quite bearable. 'That they all may be one' is a wonderful objective, and the work of gathering us in one is going on silently, but with a great momentum. At a meeting of the Edinburgh Continuation Committee in Tokyo, under the masterly leadership of Dr. Mott, there were over twenty-five missionary bodies in conference for eight days. From the successor of Bishop Nicolai and Father Kelly, whose book you criticised in your last issue of EVANGELICAL CHRISTENDOM, down to the weakest of the independent bodies of Christians at work in Japan, there they were met together for eight days discussing the great problems that faced the Christian faith in Japan. For several days I met with men of differing faiths and orders in same committee, discussing the problem of co-operation of our Christian forces in Japan. Our committee was made up of Anglicans, High and Low; Baptists, probably close Communion and open; Presbyterians from England, Scotland, Canada, and United States; Methodists from Canada and United States; some from the German-Dutch Reformed Church and the Evangelical Lutherans, and one from the Congregational Church. Just imagine this combination on a committee for the co-operation of our Christian forces in Japan. The report of this committee was practically unanimously endorsed, save that Rev. Kelly would like us under one 'faith and order.' But the most of them understood and dealt very delicately with the situation. It revealed to us what is possible along this line in the years to come. What I feel so profoundly thankful for in case of the World's Evangelical Alliance is that your articles of faith are based upon the Word of the Lord, without the shadow of compromise. I fear the compromises that may have already taken place in the foreign field will not help to gather in the lost. We are not of them I trust."

The Week of Prayer in China.—The Council have gladly responded to a request for an increased grant to enable the Programme for the Week of Prayer (January 4th to 10th, 1914) to be printed and circulated throughout China in Mandarin and Wenli. It is gratifying that the recent call for prayer is being followed up by arrangements for a widened observance of the Week of Prayer throughout China. Those desiring to obtain copies of the Week of Prayer Programme in Chinese should address the Hon. Secretaries of the Central China Religious Tract Society either at Hankow or Shanghai.

A Scripture Enigma.—A large number of readers have sent in correct solutions of the Scripture Enigma given in the May-June issue of EVANGELICAL CHRISTENDOM. The correct solution will be found in 1 Sam. xix. 13-16.

Foundation Truths.

The Liverpool Conference.

Our kind and valued friends, Mr. and Mrs. T. A. Leigh, of Birkenhead, have rendered important service to the cause of the World's Evangelical Alliance by arranging the Conference on "Fundamental Truths" recently held in a tent erected in their grounds at "Applegarth" and at the Church House, Liverpool. The example is one that might be followed by others among members and friends in the Provinces.

The Conference, which occupied three days, was inaugurated by a Garden Party, at which it was gratifying to see so large and representative a gathering, between three and four hundred friends responding to the invitation to meet Rev. Prebendary H. W. Webb-Peploe and Rev. W. Fuller Gooch, representatives of the Executive in London, and its oldest members, both having served on the Council over thirty years. Delightful weather prevailed, enabling the guests to enjoy to the full the charming amenities of "Applegarth" and the kind hospitality of Mr. and Mrs. T. A. Leigh.

A very happy time was spent in social intercourse, the Garden Party being followed by a special opening address delivered by Prebendary Webb-Peploe in the Conference Tent, taking for his subject "Foundation Truths."

As Chairman of the Liverpool Auxiliary, Mr. Leigh extended a warm welcome to all. He referred to the long-continued efforts of the World's Evangelical Alliance to promote Christian union and co-operation, and the desirability of emphasising at the present time one great object for which the Alliance was formed and existed, to maintain Evangelical truth.

In the course of his address Mr. Leigh threw out an interesting and practical suggestion, viz., that the Seventieth Anniversary of the Liverpool Conference (at which the formation of the Evangelical Alliance was first proposed) should be celebrated by a special gathering in Liverpool during the autumn of 1915. Nothing could exceed the heartiness and concord which marked the assembly, comprising as it did a large number of clergy, ministers and laymen representative of local Churches.

The subsequent meetings were well attended, the morning meetings being held in the Church House, and the afternoon and

Photo by "Liverpool Courier."

WORLD'S EVANGELICAL ALLIANCE—LIVERPOOL CONFERENCE.

Archdeacon Madden (who represented the Lord Bishop of Liverpool) chatting with the guests at the Garden Party.

Photo by "Liverpool Courier."

WORLD'S EVANGELICAL ALLIANCE—LIVERPOOL CONFERENCE.
Mr. T. A. Leigh ministering to the tastes of his guests at the Garden Party.

evening meetings in a spacious tent erected in the grounds of "Applegarth," Birkenhead. The chairmen and speakers included the Ven. Archdeacon Madden, Rev. Prebendary H. W. Webb-Peploe, M.A., Rev. Prebendary F. S. Webster, M.A., Rev. A. C. Dixon, D.D., Rev. F. S. Guy-Warman, M.A., Rev. W. Fuller Gooch, Rev. D. M. McIntyre (of Glasgow), Rev. Canon Howell, Mr. Alexander Guthrie, Rev. Edward Hicks, Mr. J. A. Thompson, Mr. W. H. Priest, Mr. A. West Watson, and Mr. J. K. Slater.

The Conference addresses were directed to fundamentals, without which Christianity does not realise its full content. In an opening address Prebendary Webb-Peploe discussed the theories of evolution in contrast to the facts recorded in the Bible. It was an eloquent and forceful address. Archdeacon Madden, speaking at the same meeting, emphasised the fact that in Christ Jesus there was for all deliverance, not only from the penalty of sin, but from its power. Pastor Fuller Gooch, speaking on "Truth and Love—a Divine Unity," said truth had ever stood first and foremost in the programme of the Alliance, and love had always had an equal place. Many people had made the advocacy of truth to be a separable thing from the advocacy, maintenance, and experience of love. He knew nothing more repellent than a man whose orthodoxy made him proud of the soundness of his creed, but who stood aloof from others, and instead of loving them seemed to think it to be his duty to censor and judge them. Orthodoxy without love would never draw hearts to the truth: it would repel, but never fascinate. The Alliance was known throughout the world for its practical exertion to join love with truth, and because of this was finding acceptance more and more.

The Rev. A. C. Dixon, D.D., delivered two striking and solemn addresses, one on "The Ethics of the Atonement," and a second on "The Christian Doctrine of Heaven and Hell." In the latter address Dr. Dixon dealt convincingly with the Bible teaching on "eternal punishment."

Prebendary Webster, speaking on "Sunday Desecration," made it clear that the weekly rest day was a Divine institution and a perpetual obligation. He said that, looking at the subject from the National standpoint, Sunday desecration was, beyond all dispute, a National peril, and yet the Sunday was being desecrated wholesale. "Live one day a week for eternal things," Mr. Webster said, "and the vision will remain with you all the week."

Rev. David McIntyre (of Glasgow), speaking on "The Last Word of Inspiration," and finding his text in the First Epistle of St. John, showed how the Apostle taught that a man could prove that Christ was God by living out what Christ was doing in him. To St. John the Christian life broke itself up into two parts—purity of faith and love.

Through the kindness of the Editor of the *Liverpool Courier* we are able to give two illustrations of scenes at the Garden Party at "Applegarth"; the photographs from which the illustrations are produced being taken by the representative of that newspaper.

The Reunion Outlook.

Notes and Comments.

The Craving for Unity.

THE air is full of party bitterness and of a feeling that the strife of party between Christians is wrong. Sectarian animosity is at its height owing to certain phases of political life, and men equally honest take such different views that they are unable to understand how their opponents can possibly be honest. Amid all this we see a passion for understanding which arises from the conviction that those who love and follow the Saviour should be one in Him. Lately in one week the *British Weekly* had a leading article on Christian Union, the *Church Family Newspaper* had another leader on the same subject, and the *Church Times* recently contained a striking sermon by Canon Simpson, in which he showed that the *World's Evangelical Alliance* endeavours to fulfil the ideal of the Holy Catholic Church. All this is cheering and proves that the desire for unity is striking deep. Unity can only become an experienced reality on the basis of fundamental truth and Christian love. We cannot have a vague unity with no intellectual or theological basis. It must be unity in the truth maintained by the spirit of Christian love. Those who are essentially at one in their conception of the Truth as revealed in the pages of the Bible, and are sincere followers of the Risen Master, cannot be permanently separated from one another by barriers that are not sympathetically passed. "In the kingdom of God there are no frontiers," is a saying capable of being misunderstood; but in so far as it expresses the fact that servants of the Saviour are one in Him, it is perfectly true. We rejoice that this fact is now being so widely recognised, and thank God for the advance that has been made in the reception of what is, after all, an elementary but too often forgotten Scripture conception.

The Bishop of Manchester and "Ne Temere."

Dr. Knox is determined not to allow the assertion of Roman claims to regulate marriage to fall out of public notice. He has seen "Ne Temere" at work. It is no theoretical thunderbolt to him. It is a power among the Roman Catholics of his diocese and is applied to Protestants. In his words, "Rome treats as invalid and adulterous marriages that have been lawfully contracted: Rome uses pressure to force Protestants to go through ceremonies which treat their own religious services as a mere nullity: wage-earners in Lancashire have been told that though they have been married and are living pure lives, yet they are but adulteresses or prostitutes: wives have been encouraged to leave their husbands and to take away the child from his father." These are facts that cannot be disputed, and England will never submit to their continuance within its Empire. The facts have not been grasped by the public at large. They seem incredible to the ordinary citizen, who has forgotten that Rome claims to have the right and power to create impediments to marriage. They are unfamiliar with its attempts, that are looked upon as the exaggeration by Protestant zealots of ordinary Church administration into a crime against society. The facts cannot now be explained away, and the *World's Evangelical Alliance* as the organisation that fights everywhere for religious freedom and the right of every individual to marry without outside interference, so long as the laws of God and the State are obeyed, will never cease fighting until the power of the Church of Rome is restrained by the law of the land in its attempts to violate the unity of family life and cause heart sorrow and distress to innocent men and women. If the law is too weak to do this, then the law must be changed. Had the events which happened in Ireland and Lancashire taken place in a foreign land, we should as earnestly as we do now fight against the evil power that commits these wrongs. When they occur in the United Kingdom, we have a special obligation to protect the weak against ecclesiastical tyranny.

The White Slave Conference.

A great international evil cries aloud for international redress, and the best men and women of all civilised nations agree that the crimes disgracing humanity

must come to an end. Men of different races and creeds, women of varying social positions assemble to discuss the matter in all its aspects, and remarkable agreement is reached. The reason for unanimity is found in the realisation of the extent and character of the evil, and the conviction that as girls of all races are its victims, the remedy must be an affair not of one State but of all civilised communities. We find in the Conference a lesson to the Churches. One sin which hovers on the border land of legal crime must be made a penal offence against the laws of all nations if the campaign against it is to be effective. Petty jealousies and notions of national self-sufficiency disappear in the face of work to be done and of struggling humanity waiting to be freed from chains and safeguarded against evils worse than death. The heart is touched, and probably through the ventilation of this subject and the steps taken we are on the eve of very great changes in our international law. All the Churches are fighting against sin. They are faced with a plague that is common to humanity. They all profess that it entails the most terrible consequences on all who are in its thraldom, and all believe that they have a supernatural remedy given by God to cure each plague spot. This is the Truth of God, the highest Truth. They do not all speak the same language, but they confess they have the same sense of duty and obligation. Is it not much more their duty to unite in a joint campaign against sin than it is the manifest obligation of all humane people to join in crushing the White Slave evil? On this point we have no doubt, and we are convinced that when the individuals who form the Churches realise their common obligation, there will come on them a spirit of union and godly concord.

Scottish Reunion. We wonder whether the debates of any Church Courts during the whole history of the Church were ever more full of the Spirit of the Master than were the last two great gatherings of the Church of Scotland and United Free Church. There was solemnity that was only equalled by desire to do the will of God, there was a real Christian atmosphere that made it impossible for anything unchristian to rear its head, and there was, above all, the will to will the will of God that must overcome all difficulties. One of the speakers quoted Dr. Hutton who said, "It must always be a joy, as it is a necessity, in this illogical world to take to our hearts and fellowship many a brother beloved with a halting syllogism." If we could only get rid of the glaring consciousness of the halting syllogism, and remember that our duty is to love and co-operate, not to keep apart or divide, most of the lions in the path of Christian union would disappear. The Moderator of the Church of Scotland put the position clearly when he said: "If anything will help us towards union, it is not our own cleverness; it is not our own manipulation; it is not by might or by power, but by the strength of the Lord; and therefore we rejoice that the deliverance rises far above the cold and clear statements of mere business, but closes with language that appeals to the heart and soul of every man." This reference was to the earnest trust that "friendly conference may, with the Divine blessing, open the way to union, for the sake of the Lord Jesus Christ and for the good of the land." The speakers recognised the sense of the pressing duty of union upon all Evangelical Christians. The work of the Church in Scotland is hampered by divisions that are the result of old war-cries that have had their day and have ceased to exercise any influence. Brethren who should dwell together in unity are divided by that which should not separate, and in common with all Evangelical Christendom we pray that God will bring to good effect the wishes of His servants and unite into one strong body 82 per cent. of the religious elements of the Scottish people.

Constructive Protestantism. Professor Denney is one of the few present-day writers on fundamental problems who is able to present his case with scholarship, lucidity, and impartiality. He always knows what can be said against his point of view, and writes with this knowledge in his mind. In dealing with the relation to the doctrine of the Church, he says: "To a Roman Catholic the doctrine of the Church is in a sense the only fundamental doctrine. . . . . The Church and Christianity are for him virtually identical." No Protestant can possibly hold this opinion; but Protestants have to remember that there has been, is,

and always will be, a Church in Christianity, and only abnormal Christians will have no Church connection. The Church exists for worship and witness, and with these is naturally interwoven the action and reaction of Christians on each other. He concludes that the Church must be defined anew in Protestant theology "in such a way as will combine the recognition of the truth that its existence is inevitable and indispensable with that of the equally important truth that the individual can live his Christian life in it without compromising his spiritual freedom." This is of the greatest importance, and points to the recognition by all Evangelical Christians of their oneness in the Church through the enjoyment of the one faith and freedom to exercise their conscientious convictions in accordance with their interpretation of the Word of God. It is in reality the recognition of unity in diversity, and not of uniformity in a stagnant unified body that demands the same beliefs and methods of worship on minor points. There must be a definite hold on the central truths that cannot be shaken, whereas there should also be freedom on those points of organisation that are in no respect a matter of revelation, but of human institution, for the purpose of administration. We can all be "Churchy" without being unchristian. The Churchiness of exclusiveness is the outcome of a perversion of Christianity that is foreign in its essence to any exaltation of organisation over truth.

Philosophic Christianity. Professor Denney utters a much-needed warning against philosophers who deal with Christianity. "They have constructed theories of the spiritual world in which Christ had literally no place, or no other place than their own. We can study systems of moral philosophy in which no need has emerged to speak either of sin or of forgiveness." This is widely prevalent. We hear of a deeper desire to be religious, and when we read what this religion is we discover it to be an inquiry into the supernatural, whether it exists or not, and what is our relation to it. There is no recognition of the fact that Christianity is an historical religion that is either final or untrue. To place oneself in one's proper place in the universe is one thing, to follow Christ quite another. We may be awe-struck by the starry heavens and the moral law, and yet know nothing of God, as revealed in our Blessed Lord. Religion of this type has nothing in it to save man from his sins; in fact, it does not worry about sin, for it does not acknowledge its existence. Mon. Sabatier in his book, *France To-day*, considers religion from this point of view. "We are still in the period of origins; the period of most mysterious and perhaps most potent influence. Christianity was more vigorous in the centuries of gestation when it was seeking itself in inspiring visions and spreading disquiet through Roman society than when it came to rule over kings and nations." The new religious movement is, in his opinion, not less important because it has not found a religious genius to found it and give it its name as the creation of the "spiritual urge of a whole epoch." "It permeates the entire political, intellectual, and moral life of the country like a spirit or leaven." In other words, our philosophers are seeking to reduce religion to the human striving of men to some end outside themselves, and whenever this is seen they consider they have found religion. This is not Christianity, and Faith has nothing permanent to gain from this "religion."

A Methodist View of Catholic Unity. Dr. James H. Moulton is a scholar of the highest eminence and a thinker of great insight and sanity. In the *Constructive Quarterly* he deals with "Methodism in Catholic Unity," and observes that the tendency of men of differing views mixing together has shown itself in the passing of the dream of union of Churches by absorption and its replacement by a policy of federation that may bring with it union to a certain extent some day. He shows how the growth of the Oxford Movement in the Church of England has drawn Methodists from the Church of England to the Free Churches. "From our Protestant-Catholic point of view, the presentation of the Faith in a vast number of Anglican Churches does not materially differ from the Roman Catholic presentation: the differences, though not unimportant, do not concern anything that appeals to us." Wesleyan Methodism remains loyal to its founder's attitude: "I desire an offensive and defensive alliance with every true soldier of Jesus Christ." His Anglican

friends, he says, must not waste their strength on schemes of outward union. Such efforts will produce no effect on Nonconformists who know that their own machinery works exceedingly well for the task that God has given them. Wesleyan Methodism will do its best work, according to Dr. Moulton, in emphasising the doctrines God has committed to it. The Church that holds that spiritual things are the most real of all things, realises God by personal communion, and remains unshaken by any growth of public knowledge in consequence of its experience, is on the rock on which Christ built His Church. This is true. By making use of our opportunities to the full, and by not faltering in our convictions, we all shall do the best work for God as well as for our own particular Church. A unity without clear definite views is worthless—a unity in love and truth is the unity Christ came to give His people.

Irish Protestants and Home Rule. No one can doubt the intensity of Irish Protestant feeling on Home Rule. They may be wrong in their fears; they believe they cannot think otherwise than they do. Their hostility to the measure is definitely religious, and is something entirely different from what in England is known as "*politics*." These convictions are shared by ninety-five per cent. of the Protestant population, who are "on their knees," to quote the words of a prominent Home Rule journalist. The "Ne Temere" decree and its operation have added to their fears. Many Evangelical Irishmen had hoped that a better day was dawning for Ireland, and that the bitterness that poisoned Irish life was disappearing, when suddenly as a bolt from the blue the Vatican claimed the right and power to make new impediments to marriage. Evangelicals thought that the Irish people, who love the purity of home life and prize chastity as one of the greatest virtues, would repel the insinuation that duly married couples are living in sin. They believed that moral convictions could not be altered at the dictates of an ecclesiastical authority, and that no Irishman would declare in obedience to the Vatican that the decree of the Pope made sin for men what is not sin, and what the Pope did not consider a breach of the law of God for centuries. Rome spoke. Roman Catholic Ireland obeyed, and the will of the Vatican became law for Roman Catholics. Humanity was forgotten, the rights of motherhood were outraged, and where slander hurts most keenly, there slanderous tongues used their barbed weapons. This is the source of much of the fears of Irish Protestants. They see these things done in a green tree and wonder what may be done in a dry.

The Prevailing Materialism. A leader of an American labour movement has written as a war song the words:

"Beyond your flesh and mind and blood,
Nothing there is to live or do.
There is no man: there is no God;
There is not anything but you."

Unconsciously this is the creed that is springing up in many centres in this country. It is not confined to the workers; it exists among the fashionable and the unfashionable, the rich and the needy. The focussing of attention on class interests leads inevitably to the elimination of everyone with the exception of the individual—"There is not anything but you." This is the negation of Christianity, the end of all true social service. It is, however, the logical outcome of making material ends the chief object of life. The ruling passion when concentrated on self becomes out and out selfishness. The "you" which is everything excludes all other considerations, and we discover this tendency in all sectional movements. Nothing but Christ can kill this creed. Religion has been proved by history to be the one power that leads man out of himself into a true conception of his place among other men. A sanction for morality higher than that of mere self-realisation confined to comfort and gratification of passions and the lower desires must be in operation if civilisation is to be permanent. He who said, "I if I be lifted up from the earth, I will draw all men unto Me," alone has the power and authority to order the unruly wills of men and make them serve one another by love.

The Spirit of Dr. Livingstone. Dr. Livingstone was, as everyone knows, a Presbyterian. He was a man of God, who loved his Master and did His work. In her charming book on Dr. Livingstone and Newstead, Mrs.

Fraser says: "He was without denominational prejudice. His own faith was too much part of himself, his love of God too real, for him to be otherwise." On one occasion he said in public, "In going about we learn something, and it would be a shame if we did not; and we look back to our own country and view it as a whole, and many of the little feelings we had when immersed in our own denominations we lose, and we look to the whole body of Christians with affection. I am quite sure I look on all the different denominations in Hamilton and Britain with feelings of affection. I cannot say which I love most. I am quite certain I ought not to dislike any of them." When in Newstead he regularly received the Holy Communion in the Chapter House, although he did not belong to the Church of England, and Mrs. Fraser adds, "That it was possible to object to his receiving the Holy Communion never struck anyone as possible. The wonder would rather have been to the contrary." It is also noted that he always observed Sunday as a day of rest, and impressed this rule on the hunters and English travellers he met in the African wilds. He never gave unnecessary trouble to servants or horses on Sundays. He was never known at Newstead to take a carriage out on Sunday, except in the case of an accident when an oculist had to be seen at once. The more the character of Dr. Livingstone is studied, the brighter his witness for Christ is seen to have been, and we are thankful that in this informal memoir we are privileged to see him as he appeared to a bright young girl who lived in the house with him.

"Haloed Morality." In an article of great power and originality the Rev. A. R. Whately discusses in the July *Churchman* "The New Evangelicalism." He maintains that much of what is called the Gospel to-day is simply "haloed morality." The shifting of the emphasis from specific fact to general truth means the surrender of vital redemptional religion. A gospel that has to be qualified loses its power. Men who are always qualifying and apologising have no message of power, and the abandonment of historical Christianity involves the loss of all that is worth proclaiming as salvation. We are all more or less puzzled by problems that cannot be solved. It is easy to ask insoluble questions, and the emphasis laid on these in the pulpit means the exclusion of the real appeal of Christ to men. Conversion must be preached. Revivalism is a necessity, and it must fall back upon the Divine supremacy and presence of the Son of Man. "We must maintain that Christ saves the sinner from sin—real sin with all its potentiality of eternal death, with all its need of real pardon—yet not, as it were, ideal sin, sin to which the sinner has not yet attained, and which is but a false interpretation of his actual state." Dr. Whately writes as a philosopher, and endeavours to put in a short article an argument that needs a book. In some places he may seem to be obscure, and will even excite strong disagreement. There is no doubt, however, as to his main contention, that we need a revival of Gospel preaching. It is a pressing need that cannot be got over, but must be met. The present writer was told lately that a Society which exists to provide mission preachers has many requests for missioners, but finds the greatest difficulty in securing them. The note of certainty is dying out of our pulpits. Until this is supplied we cannot advance. Deliverance from the guilt and power of sin cannot be proclaimed when a "haloed morality" is the most the preacher has in his mind. What is taught in the Word is not morality with a halo, but salvation that gives birth to holy living and consecration to the service of God and man.

World's Conference of the Y.M.C.A. In splendid summer weather 600 delegates from thirty-six countries met in Edinburgh to take counsel together for the well-being of the Y.M.C.A. The King honoured them with a message, and the extent of the manifold ramifications of Y.M.C.A. work came as a surprise to many who had looked upon it as a small body appealing to a limited class. It is in reality. one of the great world religious movements, and unites young men of all the Churches in bonds of Christian brotherhood and co-operation. Sir Andrew Fraser has written a brief appreciation of the Conference, which realised his expectations. His words have a delightful freshness that comes from simple faith. They prayed for fine weather. "We cast our care on God, and He cared for us." "We had good

weather all through. We came to our meetings in comfort and in brightness." Blessing was prayed for, and God *gave* blessing. "Our Conference would have been dreary and depressing without our Master." His heart is full to overflowing, and his words are those of thankfulness to God, and he prays that God will cause His glorious arm to go with the members as it went with Moses. No one can read the direct simplicity of the language used by this great Indian statesman without feeling that the secret of his power and influence at home and abroad arises from his communion with God and his childlike faith in the Risen Master.

"The Protestant Episcopal Church." Members of the Anglican Communion in the United States are in the throes of a bitter controversy as to the name of their Church. It has been called since its separation from the Church of England "The Protestant Episcopal Church," and now a strong section wishes to get rid of the title Protestant and substitute the word Catholic. We are not concerned with the many arguments advanced on both sides, although the reasons for the change are the outcome of a tendency which is certainly not Evangelical as we understand the word. One point, however, has been made that demands notice. Objection is taken to the alteration "because the day of Christian reunion is about to dawn, and the Church that delays or darkens its approach will have much to answer for." It is vain folly to postpone the confederation of the Reformed Churches on account of any supposed reunion with Rome. Dreams are very pleasant things when they live in an unreal world out of tonch with the hard sad facts of life. Rome will not unite, it can only absorb. Protestant Christendom will never be absorbed by Rome, because it loves truth, and cannot accept error. The Evangelical Churches are drawing closer together as the years pass. Evangelical men in all the Churches are seeing their oneness in Christ, and it is for us who love and follow Him to do all in our power to deepen the spirit of brotherhood. The Bishop of West Virginia writes: "If the party of change can stay with us—well, they know where we stand. If they must go, we bid them God-speed. As for ourselves, here we are in the Protestant Episcopal Church, the Church of our fathers. We have no idea of being cast out. Here we stand—can do nothing else. God help us." This is plain speaking that cannot be mistaken.

A Temple of Peace. The Master of Trinity College, Cambridge, is a man who says the right word in season. In the University he is regarded as the most polished public orator of the day, and in his old age he has shown much of the loveable spirit of the aged Apostle John. In addressing the distinguished company that assembled to witness the foundation-stone laying of the new Cheshunt College, Cambridge, he recalled the doubts expressed as to the advisability of opening Nonconformist colleges in Cambridge, and he sees in the goodwill and affection with which the Leys School and Westminster College are regarded a clear proof that these apprehensions were unfounded. He expressed the belief that Cheshunt College had a great part to play in the work of establishing real Christian unity, and that the building inaugurated was destined by God to be a Temple of Peace. Dr. Selbie, Principal of Mansfield College, Oxford, laid down as axiomatic the primary importance of Christian Unity, but he disowned any desire for formal unity, which would mean the old uniformity, and he cherished no dreams of reunion. He yearned for a better Christian spirit among the servants of the same Lord, and he welcomed every sign of mutual regard and recognition of one another by all who as Christians work for the same end. We congratulate Dr. Campbell Morgan on the wonderful exhibition of sympathy shown on the occasion of the laying of the foundation-stone of the institution which rejoices in him as its Principal. We believe that God will send him the funds needed for its erection and completion, and that under him it will grow in importance and influence as a centre of true unity and godly concord. Our old University towns need the presence of men who proclaim the old Gospel with unshaken conviction and train younger men to follow their example.

Personality and Unity. In a very able volume on "Personality" Dr. Jevons says: "The unity and the coherence after which a 'person' strives,

'the peace which passeth all understanding,' is to be gained only by that love which is the impulse towards unity with one's neighbour and one's God." This is the conclusion of a distinguished thinker who views life from the philosophical standpoint. Love is the one clue to unity in the world of persons—love is to a much greater extent the one bond that makes unity in the Church manifest. Love must be real and definite; it must be based on definite attachment to the Person of Christ as distinct from a vague apprehension of something good at the basis of life. The conception given us in the New Testament of the Church as the Body of Christ, with whom every member is united in a living faith, inspired by a lively love of Him and in redemption won through His atoning sacrifice, can alone make us have "that unity and coherence" which are essential if we as persons can do efficiently as one body the work that God has called us to perform. We suffer to-day from a plague of vagueness and a lack of principles. We are more ready to enquire in the half lights of revelation than to dwell in the centre of the sphere illuminated by the Revelation of God. Let us once grasp the fundamental truths as the real stay of our Christian life, and we shall see that in strife we kill the spirit of love and lose the joy of that oneness in the Saviour who prayed that we may be one in Him. We must be very jealous for the Truth of God, but we must be satisfied that what we call Truth is Truth revealed in the Word. The World's Evangelical Alliance exists to further this unity, forced upon us by the logic of love in obedience to the will of our great High Priest. Until we attain that spirit unity in the bonds of holy love and living truth we cannot realise the full blessing of our calling.

The New Italian Modernism.

Professor Luzzi is optimistic as to the present state of Italian Modernism. It has been abandoned by those who were higher critics and rationalists, by those who were more intent on social reform than on the preaching of Christ, and by the adherents of the Society of St. Jerome. It now represents within the Church of Rome men who bewail the excretions that have grown round the Gospel, and who say frankly, "In the Church of to-day reform is necessary so as to lead the flock of Christ back to the spirit of the Gospels." The general tendency and the undefinable sentiment have taken distinctive shape in a precise and well-defined programme. They have adopted as their ideal the return to primitive Christianity, doctrinal reform, and the abolition of a sacerdotal caste in whose interest Christianity is exploited. They wish to see the authority of the Pope confined within reasonable limits, the services conducted in the vulgar tongue, the overthrow of idolatry, and the restoration of the liberty of the clergy to marry. "We want the abolition of all false devotional practices; and as a substitute for all morbid, sentimental books of prayers and pious mediations, we desire the Gospel of Christ, the greatest book which Christianity possesses, the only book able to educate the spirit to a true and manly piety." This movement within the Roman Church is due to the condition of Roman Catholicism in Italy and to the influence of Protestant writers studied by the Roman Catholic clergy. Dr. Luzzi is hopeful, and we have had the opportunity of discussing the question with one of his fellow-countrymen who has long made a study of the religious state of his native land and is a close personal friend of many of the leaders of the new Modernism. He regrets that as yet the clergy alone are influenced, but he believes that the thoughtful laity are feeling the spirit of the Gospel and are accepting the standpoint of their spiritual teachers. We profoundly hope that this is the case, but we do not believe that it will be possible for a great movement of this character to continue and develop within an unreformed Roman Catholicism. Can the infallible Church reform itself? That is the question. We believe it can only do so by confessing itself to be fallible, and when it does that the Rome we know will have ceased to exist. God is greater than our thoughts of His decrees. He can make the Roman Church Evangelical if it submits to His guidance. The age of miracles has not passed, but we strongly hold that although men of honest and good heart strive within the Roman Church for the return to early Christianity, the Curia will either break or expel them. We can, however, rejoice with those who work for Truth whether they are within or without the Roman Church, and as long as they follow the Saviour we believe they will be taught of God.

Tests for the Supernatural.

THE Church to-day is confronted with an inrush of the supernatural. Tremendous spiritual movements are rising in every part of the world: at any moment the individual disciple may be confronted by the miraculous. Consequently it is impossible to avoid a grave dilemma. If we assume that all that is superhuman is Divine, or at least good, we risk falling into the embrace of Antichrist (2 Thess. ii. 9): if, on the other hand, we dismiss the supernatural as necessarily evil, we risk condemning as Satanic true miracles of God, if such should occur. Involved as we are, whether we will or no, in the last conflicts between Heaven and Hell, the discovery of a criterion that will discriminate Divine from Satanic miracle becomes obviously of supreme importance.

Moreover, history has demonstrated the peril. Probably no child of God has ever harboured a seducing spirit without having first submitted it to some test; yet the wayside of history is strewn with the wreckage of supernatural seduction. Again and again disciples have vainly relied upon *that which is no test*—their standing, their holiness, their experience, their invocations of the Blood, &c.—instead of on the only God-given criterion, the applied Word of God. Spirit after spirit has slipped past the imagined tests put by those whom they have subdued with the most monstrous claims. This was the downfall of the Montanist. "I am neither an angel nor an ambassador," said the spirit which deceived Montanus, the founder of Montanism, "but I the Lord God the Father am present." This was the downfall of the Irvingite. "Nothing can discriminate," said Edward Irving, "between spirits, but the honest and good heart, which discerneth between good and evil." "*No one*," says Mr. Baxter, an Irvingite prophet, after being delivered from the delusion, "*ever tried the spirit in me.*" This was the downfall of the Spiritualist. To Mr. Stainton Moses, an ex-clergyman, his familiars, with whom he consorted for over thirty years, said: "We have preached to you a nobler gospel, revealing a diviner God, than you had previously conceived"; and Dr. Monck, a famous medium, was once a Baptist minister on whom a spirit fell in supernatural power *while he was preaching*. This was the downfall of the Mormons. "I am Jesus Christ," said the spirit who wrote the Book of Mormon, "even the Father and the Son." This was the downfall of Prince of the Agapemone, once an ardent and devoted evangelical clergyman. He asserted at last, under the direction of his controlling spirit whom he mistook for the Holy Ghost: "In me you see Christ in the flesh; by me, and in me, God has redeemed all flesh from death." It has also been the downfall of the City Temple. "I pray to my wife," said Dr. Parker—unconsciously laying the foundations of the Gnostic apostasy of his successor—"every day. I never come to the work without asking her to come with me."* Still graver is Mr. R. J. Campbell's startling confession. "I am conscious of someone's presence in the mysterious unseen at this moment. Who is it? I have always believed it to be Jesus; it is no vague abstraction, but a definite, living, personal being. I work under his orders. Am I wrong [in supposing it Jesus]? If so, I have been deluded into doing a good many things which otherwise I would never have attempted. *Someone* is directing me from the spirit world; if not Jesus, who is it? To me it is a thing incredible, impossible of acceptance, it should be anyone else."† No slavery more awful can be imagined than the acceptance of an evil spirit as God: no peril, perhaps, is more to be dreaded (Matt. xxiv. 24) in the last days: and probably no child of God has ever harboured a seducing spirit without submitting it to tests; *but they were his own tests and not God's.*

Nor do we find ourselves possessed of any infallible discriminating power within us. One fact alone is sufficient to disprove decisively any *inherent* power of discernment in a disciple. Among the nine miraculous gifts of the Holy Ghost appears the gift of "discernment of spirits" (1 Cor. xii. 10): that is to say, even the miraculously gifted of the the apostolic church could not infallibly discriminate one spirit from another *unless possessed of this special gift.* Much less can we, devoid, as we are, of miracle and inspiration. In direct, inspired safeguards of Scripture (if such there be) can be our only possible safety; and to doubt, or disregard, or deny such Divine safeguards, once discovered, while resting on our own powers to unmask man's most subtle foe, is to fling away the sword and to fight with the scabbard.

Now it is true that there are two general tests, both doctrinal (Gal. i. 8; 2 John 7), and a third that involves both creed and life (Matt. vii. 15-20): these tests, applied at leisure, are often sufficient to unmask a demon. But a sudden encounter with a spirit requires a more immediate and decisive test, and this is

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* *Review of Reviews*, Jan., 1902.

† *Christian Commonwealth*, Nov. 30th, 1910.

supremely supplied in 1 John iv. 1-3.* Here is our final safeguard. (I append some obvious inferences in brackets).

> Beloved [who alone are qualified to put the test (Luke x. 19)], believe not every spirit [for faith in a spirit can be deadly], but prove the spirits [for a spirit *either from Heaven or Hell* may manifest himself at any moment] whether they are of God: because many false prophets [men really inspired, but by demons, *i.e.* mediums] are gone out into the world. Hereby [as a God-given criterion] know ye the Spirit of God [therefore the other "spirits" named are also personal beings]: every spirit [who is to be directly addressed, to the ignoring of the prophet (Acts xvi. 18)] which confesseth [in response to the challenge] that Jesus Christ is come in the flesh [*a test never before given, and therefore not operative earlier*] is of God: and every spirit which confesseth not Jesus [silence or shuffling is as fatal as denial] is not of God.†

The importance of this inspired test it is impossible to exaggerate. The Word of God here makes itself responsible for the result: if evasion or deception by demons be possible, not only will a spirit's answer prove to be no criterion, but the whole passage is rendered misleading and untrue. It is an infallible criterion. But several conditions, implied in the context, need to be most carefully observed. (1) Scripture affords no ground, so far as I am aware, for supposing the test to be efficacious in unconverted hands. The test, like the invocation of our Lord's name (Mark ix. 39), is not a magical spell which anyone may use (Act xix. 13-16), but a solemn charge entrusted to the people of God to safeguard the flock of God. (2) It is a test for the *spirit*, not the *prophet*: therefore it is never to be applied unless the miraculous is obviously present: and the *spirit* must be compelled to answer—not the *prophet*. We are dealing with a subtle and unscrupulous foe. (3) The spontaneous doctrinal system of a spirit (as in Acts xvi. 17) is no criterion; a seducing spirit can be as orthodox in general profession as a human hypocrite: only a confession in response to this direct challenge can elicit his real origin. John does not say—Believe *all* spirits, as though the supernatural were always Divine: nor—Believe *no* spirit, as though miraculous communications from God are now impossible: but—"Believe *not every* spirit," for a spirit, either good or bad, *may* manifest himself at any moment.

Moreover, the test is found to work. Supernatural tongues broke out, eighty years ago, in a clergyman's family in Gloucestershire; a superhuman utterance, through a child of seven, ruled the house as with the voice of God. Suspicion at last arose in the clergyman's mind, and the curate suggested to the rector the application of the test. "Try not the spirits!" the boy immediately cried, "try not the spirits!" Solemnly the spirit, whose protest was wisely disregarded, was asked if Jesus Christ had come in the flesh, and as promptly denied it; and on the clergyman silencing it, the spirit departed, and never returned. Another concrete case may be given. Some years ago, in Norwich, a young man informed a godly man known to me that in a Spiritualistic *séance* he had got into communication with his grandmother. "Your grandmother, whom I knew so well, was a lovely character and a holy woman," the old man answered; "my counsel is that you go back and ask her, Did Jesus Christ come in the flesh?" A few days after the young man, unutterably horrified, returned, saying: "The spirit's immediate answer was 'No,' followed by a torrent of blasphemy; it is a spirit from hell!" I may add my own experience. Some twenty years ago, in conjunction with one now an Anglican canon, and another a China Inland missionary, several undergraduates applied the test in my own rooms at Cambridge. "Are you willing," the spirit was asked, when it had become certain that a spirit was present, "to communicate with us on the incarnation of Jesus Christ?" An emphatic "Yes" was the reply. "Did Jesus Christ come in the flesh?" The response was a still more emphatic "No!" The thrill of that awful discovery will never leave my memory. Thus a babe in Christ can no more be deceived by an honest application of the tests than the maturest saint; *because the revealing power is lodged, not in the degree of sanctification of the inquirer, but in the infallibility of the Word:* "beloved"—of whatever age, or maturity, or circumstance—"prove the spirits."

The second supreme test for the supernatural appears on the threshold of Paul's treatise on miraculous gifts: a test, not for the controlling spirit, but for a man so controlled. (I append some obvious inferences in brackets.) "Now concerning spiritual gifts [or, the inspired*], brethren, I would not have

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*These tests have superseded those given through the Law (Deut. xiii. 1-3) and the Prophets (Jer. xxviii. 9). The tests in the Gospels and Galatians are peculiarly valuable where evil spirits are suspected, and yet there are no supernatural manifestations.

† It is true that demons confessed in His lifetime that our Lord was the Holy One of God. But (1) this was not in answer to test, whereas God now commands the putting of a direct challenge to each communicating spirit; (2) it occurred before these tests had been given to the Church, and therefore presumably before a prohibition of evasion had been laid upon the unseen world: and, (3) whether through policy or compulsion, it is a fact of experience that unclean spirits thus unerringly reveal themselves since our Lord's resurrection.

* "Most modern critics decide in favour of the sense, 'inspired *men*.'"—Godet. Verse 3 also decides it: moreover, "the tests given will *not*

you ignorant [for such ignorance is dangerous]. Ye know that when ye were Gentiles ye were led away [seduced by demoniac frenzies and deceits*] unto those dumb idols [to which demons ever lead], howsoever [for pythonic inspirations take manifold shapes] ye might be led. Wherefore I give you [as a special revelation] to understand [in order to discriminate unerringly between the God-gifted and the Satan-gifted] that no man speaking in the Spirit of God [that is, no *inspired* man] saith, Jesus is anathema; and no man [that is, none inspired] can say, Jesus not 'Christ' only†] is Lord, but in the Holy Spirit" (1 Cor. xii. 1-3).

No gift is more easily mimicked by Satan, or has been more mimicked throughout the ages, than this the most elementary gift of all (1 Cor. xiv. 19)—Tongues. Neander's description covers much supernatural utterance of an evil kind: "The voice they uttered was awful in its range, in its tones, in its modulations, in its startling, penetrating, almost appalling power; the words they spoke were exalted, intense, passionate, full of mystic significance; the language they used was not their ordinary and familiar tongue, but other languages, as some overpowering and unconscious impulse of the moment might direct; and among these strange sounds there were some which none could interpret, and which rang on the air like the voice of barbarous languages." Only when the utterance is thus obviously supernatural can the test be rightly, or successfully, applied.

The test is unmistakable and decisive. The organs of utterance, in an inspired man, have passed partially‡ out of his control into that of the controlling spirit: no man, therefore—for this is God's revelation—*so long as a supernatural power is upon him*, controlling his organs of utterance, *can* say, "Jesus is accursed," if it be a *good* spirit; nor can he say, "Jesus is Lord," if it be an *evil* spirit. The test is immediate and conclusive. But a practical problem, exceedingly important, remains. What shall we do if the supernatural comes to us in a form which cannot be so tested? as in some "tongue," which may be careful never to respond in our own language? A heart devoted to the Word of God can have but one answer. NO CHRISTIAN HAS ANY RIGHT TO HARBOUR THE SUPERNATURAL, OR A SPIRIT FROM ANOTHER WORLD, UNLESS AND UNTIL IT HAS SOLEMNLY AND SUCCESSFULLY PASSED THESE TESTS OF GOD. The Holy Ghost *gave* the tests; He therefore will not resent their reverent application: that they should be applied is His own command: when *He* comes—or a good spirit or angel suffered by Him—He will *point* to His own tests: *therefore a spirit which evades them is from the Pit*. An untested spirit must be shunned and banned at all costs.

"It is of the last importance," in the words of Mr. G. H. Pember, "that the full meaning of this declaration (1 Cor. xii. 1-3) should be understood by the believers of our days. For again demoniacal manifestations are multiplying among us, and that with a subtlety sufficient to deceive anyone who neglects to apply the prescribed tests." The failure, or obstinate refusal, to use the tests, carefully and solemnly, can itself be nothing else than a machination, a malign spell, of the Prince of Darkness. "We state the grave fact," says a collective utterance of German pastors (1908), "that in the late [Tongues'] movement in Cassel and other places, well-known Christians have got a gift of prophecy and tongues that was not from the Holy Ghost. We must say that we missed in a highly deplorable measure the trying of the spirits, as the Word of God orders; and we confess this deficiency as guilt and blame falling on us, as on wide spheres of the Christian Church." Out of this solitary neglect, culpable and inexplicable, have sprung Montanism, the Camisards, Irvingism, Spiritualism, and the modern Tongues' Movement: OUT OF IT ALSO IS TO SPRING THE GREAT APOSTASY. "The Spirit saith expressly that in later times some shall fall away from the faith, *giving heed to seducing spirits*" (1 Tim. iv. 1). "Beloved, PROVE THE SPIRITS" (1 John iv. 1): "*despise not prophesyings*; PROVE ALL THINGS" (1 Thess. v. 19).

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apply to every case of spiritual gift, some of which were gifts of *action*, as healing: but only to gifts of inspired *word*."—Govett.

* "Chased by a scourge of all evil demons."—Justin.

† "Paul says here *Jesus*, and not *Christ*. His concern is with the historical person who lived on earth under the name of Jesus. It is with Him that all true inspiration is bound up: it is from Him that all carnal or diabolical inspiration turns away. The Ophite Gnostics used to ask those who entered their churches to *curse Jesus*."—Godet. The absence of the "Lord" before "Jesus," so conspicuous a mark in the Tongues' literature, and (I believe) invariable in their "inspired" utterances, is most significant. "The One who has used me"—so runs the letter of one "tongue-gifted" known to me—"I consciously and willingly responding to his usage, revealed to me Jesus; and glory be to Jesus! as I think of Jesus now, the Son of God who came in the flesh, the Spirit speaks loudly within me in the tongue, praising Jesus, Son of God, who came in the flesh" (Jan. 2nd, 1912). Here is a person writing under the power of a spirit: yet, though our Lord is frequently referred to, *it is never as Lord*.

‡ But partially only: that is, while the Holy Ghost was responsible for the *contents*, the prophet was responsible for the *occasion* and *duration* of his utterance: for "the spirits of the prophets ARE SUBJECT to the prophets" (1 Cor. xiv. 32). One prophet was to stop, *and could*, if a sudden revelation was given to another (1 Cor. xiv. 30): an impossibility of checking the utterance is always a symptom of Satanic inspiration. See Mrs. Penn-Lewis's *War on the Saints*: London, 1912.

The Hope of the Church.*

By the Rev. J. G. Simpson, D.D.,

Canon of St. Paul's Cathedral.

"CHRIST having been once offered to bear the sins of many shall appear a second time apart from sin to them that wait for Him unto salvation" (Heb. ix. 28). Nothing more surely marks the interval which separates our Christianity from the faith of the first days than the absence of any real expectation of the Second Coming of Christ. Here and there is found a small group of persons who believe that the coming of the Lord draweth nigh. But too often, as when the late Piazzi Smythe thought he had discovered the approaching end of the age in the exact measurements of the Great Pyramid, the hope is expressed in so predictive a form as to gain for itself nothing but the reputation of a weak-minded enthusiasm. So I think it would be safe to say that the doctrine of the Second Coming of Christ exercises at the present day no appreciable influence upon the lives of those who are called Christians. This was not so in the days of the Church's early devotion to the risen Master. There are abundant indications that the confidence with which the author of the Epistle to the Hebrews looked forward to the return of the great High Priest, who had passed into the sanctuary of the heavens, was shared by multitudes of believing men for many generations, inspiring the hope of confessors, sustaining the faith of martyrs, establishing the patience of the saints. The testimony of primitive times amply shows that the spirit of the Seer of Patmos never died out of the community of Jesus till the age of Constantine, bringing with it the very equivocal advantage of State patronage and control, branded Millenarianism as a heresy and dulled the simplicity of Christian hope. Nor even then did the great hope wholly fade. In times of stress, when the wind and waves have roared, and hearts have failed for fear, God's saints have been upheld by the vision of the Son of man sitting at the right hand of power and coming in the clouds.

This hope is part of the gospel. As death and judgment are linked together in the destiny of mankind, so the Cross and the Throne, the Crucifixion and the Coming blend in one glad message of faith and hope concerning Him who is alike author and finisher, the Alpha and the Omega of our Redemption. It is in our great hymn of praise that we are bidden joyfully to sing, "We believe that Thou shalt come." Can it be said that we in the Church of to-day are looking for and hasting unto that Day which Te Deum hails, when a returning Christ shall send forth judgment unto victory? Year by year the parochial clergy greet us with the conventional phrase, "Once more the Advent trumpet sounds in our midst." Year by year fresh preachers discover how admirably suited to the exigencies of an Advent course are those mysterious subjects which in ecclesiastical language are called the Four Last Things. And then the holly and the bay recall us to the current homeliness of Yule, and the Christmas cards help us to forget that Christ is coming again. But even where the Advent message is not forgot it, too often finds a lodgment in the heart rather as a dread warning than a glad hope. It is "sinners filled with guilty fears," and "the wrath of the Lamb," and "the book exactly worded," which fill the imagination. But the joy which turned the lonely Ægean rock or the dark Roman catacomb into the antechamber of heaven itself was far other than this. To some rare spirits among us it is not unknown, and finds expression in words like those with which Frances Ridley Havergal, our modern English St. Cæcilia, interprets this note of the Hebrew epistle:—

* From *Christus Crucifixus*, by Rev. J. G. Simpson, D.D., published by Hodder & Stoughton, London.

"Thou art coming, O my Saviour,
Thou art coming, O my King,
In Thy beauty all-resplendent,
In Thy glory all-transcendent;
Well may we rejoice and sing;
Coming! In the opening east
Herald brightness slowly swells;
Coming! O my glorious Priest,
Hear we not Thy golden bells?"

The promise lies at the very root of all Christian hope. Before the coming of the Pentecostal gift; before the realisation of the invisible presence of the risen Master; before the unfolding of that long roll of Christian experience which is the inner meaning of Church history; the hearts of the disciples already glowed with the prospect of the Lord's return. "This same Jesus shall so come as ye have seen Him go." It was the secret of their patience, the strength of their confidence. There was nothing inexact, indefinite, uncertain in the promise of the future. Those pierced feet which had disappeared in the cloud would again be planted firm on the Mount of Olives. That form but lately rent and torn on Calvary's deserted cross would one day sit on David's throne, admired in them that believe and glorified in His saints. As travellers enter Jerusalem by the Jaffa gate, as pilgrims throng the shrines which tradition identifies with the sacred sites, is it only the memories of a glorious past, or is it also the sure and certain hope of a future yet more glorious that should kindle devotion and waken the hymn of praise?

St. Peter never forgot the message of the angel. The revelation of Jesus Christ was the inspiring power of that faith in which "with joy unspeakable and full of glory" (1 Peter i. 8) he waited for the crown that should be his in the day when the Chief Shepherd should be manifested (1 Peter v. 4). With St. Paul it is the secret of joyous service. Only one of his epistles, if we omit the short private letter to Philemon, has no apparent reference to the coming of the Lord. But Galatians, full though it is of priceless treasures of Christian teaching, is the one epistle which falls short of the full expression of Christian thankfulness and praise. To the Thessalonians, who have turned from the worship of pagan vanities to wait for God's Son from heaven, the thought of God's people gathered to meet the returning King is the hope with which their loved ones are to be laid to rest (1 Thess. iv. 14). In the abounding spiritual life of the Corinthian Church the apostle with thankful heart sees the fruit of that triumphal patience which waits for the revelation of our Lord Jesus Christ (1 Cor. i. 7). From his gloomy prison at Rome, when his work might indeed have seemed a failure and the future a prospect of blank and comfortless despair, Paul, the aged, summons the Ephesians and Colossians to buy up every opportunity that life affords (Eph. v. 16), encouraging one another the while with psalms and hymns and spiritual songs (Col. iii. 16) and calls upon his dear Philippians to "rejoice in the Lord alway" (Phil. iv. 4). "For our citizenship is in heaven, from whence also we wait for a Saviour" (Phil. iii. 20). So he goes on his way till the end draws near. Still, it is the Second Coming to which his hope leaps forward. If the thought of the return of Christ had brought comfort in those early days when first the faithful began to fall asleep, it is the same when the shadows lengthen about his own life and night draws on. To the young man strong to labour, eager to take up the work as it drops from older hands, he holds out no prospect of success, no assurance of a ministry acceptable to men. "I charge thee . . . thou that keep the commandment until the appearing of our Lord Jesus Christ" (1 Tim. vi. 13, cf. 2 Tim. iv. 1). Then, as the old man ready to be offered looks back over the stern fight now nearing its close, he gives thanks for one thing only, that he has saved the colours, that he has kept the faith, and looks forward, like Peter and James, who in the days long ago had given him the right hand of fellowship, to the crown of righteousness which Jesus Himself will give in that day "to all them that have loved His appearing" (2 Tim. iv. 8).

We, too, ought to love His appearing. No single clause in that Apostles' Creed which we recite from week to week but has a value for life. No article of Christian faith but should translate itself into Christian practice. And the times in which we live call for a revival in our midst of that great expectation of the personal Coming of Him who is our personal Saviour, which is the true strength of Christian effort, the true motive of Christian endeavour. It is not too much to say that the days in which we live are days of disillusionment. Institutions are said to be on their trial.

This means that men are calling upon them to justify themselves by results such as they can measure, by influence such as they can appraise. Under pressure of this claim we sit still, we begin to lose our nerve, we become paralysed Christians. Look at those early times with their fulness of spiritual life, the richness of their manifold gifts, the largeness of their Christian hope. The apostles were under no illusions as to the conditions under which the expectant servants were to wait with girded loins for the returning Lord. "It will not be, except the falling away come first" (2 Thess. ii. 3). So wrote St. Paul in the earlier years of his ministry. And the Second Epistle to Timothy with its picture of the last days looks, as we read it, as though in many of its leading features it were drawn from our own age. "Preach the word," cries the apostle; "be instant in season, out of season" (2 Tim. iv. 2). Why? Because if you are only earnest enough, if you are only eloquent enough, you will fill the churches with attentive and reverent hearers? Oh, no; here is the paradox: "Preach the word, for the time will come when they will not endure the sound doctrine" (2 Tim. iv. 3).

Dwindling congregations, empty churches, that is what the preacher sees immediately before him. And as he looks abroad, what is it that he sees? "In the last days grievous times shall come. Men shall be lovers of self, lovers of money . . . lovers of pleasure more than lovers of God" (2 Tim. iii. 1).

Dare we say that much in this forecast of St. Paul is not vividly realised in our own time? These disintegrating forces are doing their deadly work in our midst to-day. No class is exempt. Rich men seek pleasure. Poor men seek pleasure. Men hunger and thirst after pleasure. They eat and are not satisfied. They drink and their throat is dry. And religion? What we have to fear is not those groups of men who profess themselves agnostic. It is the attitude of the average man, who refuses to commit himself, on whom we can never rely for decisive moral action, who has not allowed himself so to be overmastered by Christian principle as to stand forth without reserve as a follower of the Crucified. A Laodicean Church in a evil world, a Church that will invent a thousand reasons for a neutral course of abstention from interference in the actual business of life, a Church whose bugle call does not ring out clear for action. So we let slip the opportunity, because the days are evil. So our psalms and hymns and spiritual songs become whispers of nervous apprehension, and brother clasps the hand of brother treading softly through the night.

It was not the hope of capturing the Empire for Christ; it was not the assurance that the principles of the Cross would become dominant in the society of that ancient world that upheld apostles and prophets, martyrs and saints in the conflict against principalities and powers. They knew their gospel far too well to be deluded by the easy optimism which too often forms the rhetorical flourish to a missionary sermon, when we are bidden to look forward to the time when the earth shall be filled with the knowledge of the Lord as the waters cover the sea. It shall be so, but when Christ comes. Is our Christianity the strong, manly hope which beat in the breast of St. Peter and St. Paul? Is our belief in the cause of the Cross measured by its obvious success, or are we in the very spirit of Christ's own commission prepared to preach the gospel of the kingdom throughout the world for a testimony, looking for the fulfilment of the promise that "then shall the end come"? (Matt. xxiv. 14). Are we zealous of good works because we are members of a chosen race purified from all iniquity through the sacrifice of Calvary, and looking for the blessed hope and appearing of the glory of our great God and Saviour?

There can be no question that the practical disappearance of this glad expectation from the Church of Christ has altered the whole proportions of our faith in more directions than one. I have not time to attempt to show you how the greatest enemy of a truly spiritual Christianity, the power and authority of the Roman Papacy, thrives upon forgetfulness that the great Head of the Church is coming again. No Vicar of Christ was needed when men still held as a living faith that "the Judge standeth before the doors" (James v. 9). But there is another way in which a view of God's purposes which is not genuinely Christian may gravely affect our Christian character. St. Paul reminds the Thessalonians that they knew perfectly—it was Christ Himself who had told them—that the day of the

Lord would come as a thief (1 Thess. v. 2). How does this fit in with the method of regarding the eternal purpose which is characteristic of our own day? That far-off divine event to which the whole creation moves, of which Tennyson with gentle wistfulness sings in "In Memoriam," is something far different from the coming of the living God, who fulfils His purposes otherwise and at other times than men expect. Who but they who know somewhat of their Father's innermost mind dreamed that in an empire which believed in its universal mission, God's highest purpose for mankind should be fulfilled through an obscure member of a hated race in the meanest dependency of Imperial Rome? To-day, from that same race, still hated and despised, yet now by those whose lips have cried "Hosanna to the Son of David," there goes up from many a centre of persecution a cry to the God of Abraham that He will look upon the everlasting covenant, and cause the captivity of Judah and of Jerusalem to return. To what quarter do we look for the accomplishment of God's purpose and the setting up of His Kingdom? To that youthful empire of the rising sun which has made good its claim to a foremost place in the fellowship of nations? To the Anglo-Saxon race as it spreads over continent and island? Why not to God's ancient people which, though they have sustained an age-long passion in lands which are not theirs, are as strong, as tenacious, as vigorous to-day as when Abraham left Ur of the Chaldees in the dawn of history? I cannot understand the objection that we Christians have failed to convert the Jews. Is there one word in the New Testament which leads us to suppose that Messiah's kingdom is to be established through the gradual absorption in the Gentile Church of those of whom, according to the flesh, Christ came? If St. Paul did not understand what the preaching of Christ among the Gentiles was intending to effect, who did? "I would not," he says to the Romans, "have you ignorant of this mystery, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in" (Rom. xi. 25).

"When will that be?" you ask. When will the way be prepared for the Second Coming of Christ? The answer is, What are you doing to prepare it? The Lord Himself would never have bidden us to pray "Thy kingdom come," if those times and seasons which no man knows were so irrevocably fixed that our efforts could not hasten, our sins could not retard the wheels of His chariot. Only let it be a living hope and our energies will kindle into flame. No listless inactivity, no despair born of the experience of life, but that joyous readiness which leaps up with undaunted will to meet the new trial belongs to those who are looking for and earnestly desiring the coming of the day of God. And a new power comes into worship itself as we bow before the throne of Him who is waiting to be manifested. The disciples first heard the promise that the Master would come again before they began to receive tokens of His unseen nearness to the congregation. And as we listen to the venerable words of the liturgy, celebrated with ever-gathering associations until His coming again, we enter into that which is beyond the veil.

Common Prayer.

We beseech Thee to hear us

That all Christians may have a fuller sense *that Jesus Christ is alive to-day.*

For a revival in the Churches of the hope and expectation of the Second Coming of Christ.

For a deeper realisation among the members of the "One Body" that the *summum bonum* of Christian Unity is "to seek and to save the lost."

For deliverance from prevailing social evils and forgetfulness of God.

For Alliance agents and workers in Malta, Russia, and throughout the world.

World Missions and Unity.

Notes and Reviews.

Missionaries and South America.

DR. CAMPBELL MORGAN referred at our Annual Meeting to the ruling of the Edinburgh Conference to exclude South American Missions from its consideration. This exclusion has given pain to many of the most earnest and devoted friends of missions, and Bishop Hendrix has delivered a very striking address justifying missions in Latin America. He rightly points out that we have no justification in sending missionaries to a land unless it is proved that the prevalent religion exercises a harmful influence, and that its morals are decadent. He casts his eye over the condition of primitive Christianity, and sees that even in Asia Minor the Churches in the lifetime of the Apostles had so lost their message as to be shorn of their influence and power. There may once have been hope, but that hope may have been falsified, and what was intended as a source of blessing may have been converted into something harmful to true spiritual progress. This is what has happened in South America.

The Testimony of Mr. Bryce.

Mr. Bryce is a careful and unbiassed observer. He reports what he has seen. He says that "undue stress on the dogmatic side of theology and the formal or external side of worship has resulted in the loss of spiritual influence." "In all the Spanish countries the Church had trodden down the laity, and had taken freedom and responsibility from them more than befell anywhere else in Christendom, making devotion consist in absolute submission. Thus when at last her sway vanished, her moral influence vanished with it. The absence of a religious foundation for thought and conduct is a grave misfortune for Latin America." Bishop Hendrix describes the state of South America as a kind of baptised paganism, a land in which illegitimacy abounds, where many priests are so notoriously immoral that wives are not allowed to go to the confessional, and where the Church of Rome is despised and ignored by the men. Looking at things as they are, he rightly concludes that to turn aside from South America would be to enact the part of the priest and the Levite in the parable. South America needs the Truth, and is the Truth to be withheld on grounds that are opposed to the plain teaching of the Gospel?

Missions and Governments.

The Committee appointed by the Edinburgh Conference to consider the difficult question of the relation of missions to Governments has issued a preliminary report. We are glad to see that the rules it has laid down are practically identical with those followed by the World's Evangelical Alliance in taking up cases of persecuted Christians. They hold that the missionary and the convert are subjects of their own Governments, and that the relation of the missionaries and their people are purely religious. Independent States have full control of municipal regulations within their borders, and the admission of missionary work is no exception, and when admitted care should be taken to distinguish moral and natural rights from legal. When all these conditions are accepted there is no difficulty in the missionary seeking facilities and enlargement for his work at the hands of the Governments. In everything done by missionaries in their relation to Governments, St. Paul's words, "Look not every man on his own things (only), but every man also on the things of others," should be borne in mind. The World's Evangelical Alliance in the past has been criticised and commended for admitting these principles, and it is encouraging to find them accepted by the Continuation Committee.

EVANGELICAL CHRISTENDOM.

Indian Mass Movements. One of the gravest problems before the missionary in India is to discover the best means of treating mass movements. For one reason or another large bodies of men and women are dissatisfied with their old faith and desire to accept Christianity. The initial cause may not have been the realisation of the fulness of hope and salvation given by faith in the Lord, but the Spirit of God works in them and leads them to the mission house for guidance. In the Punjab there is at present a great influx of inquirers who desire to learn what Christ teaches. The Bishop of Madras, who visited the district, says that to-day there are 160,000 Christians in the Punjab. In five years' time there will be be 300,000, in ten years half a million! The figures are stupendous, and when the ignorance of the people is considered, the pressing need of education is overwhelming. The Bishop believes that workers must be provided from among the people, and holds that a well-adapted system of agricultural settlements will do much to develop community, Christian life, and give opportunities for advance. He has been greatly struck by the self-reliance of these people, and it is pleasant to report that Church and Nonconformist missionaries are striving together to solve the problems.

Co-operation in Poona. In Poona there are 150,000 inhabitants, and among them work the Cowley Fathers, C.M.S., two Scotch Societies, the Methodists, and the Salvation Army. Thirty years ago a united prayer meeting was started, and ever since this has been regularly attended by the missionaries and their friends. This gave vision to the workers, who saw that it was the Lord's vineyard, not the vineyard of organisations, that needed and demanded their labours. A monthly missionary gathering grew out of this meeting, and from this united conference united Evangelistic work took its beginning. A boys' high school was the next step, and now an annual religious gathering of all Indian Protestant Christians in Poona has been started. More than 1,500 attended the initial assembly, and the spirit of Christian unity prevailed. It will be seen that all began in the prayer meeting. When men meet together round the throne of grace they cannot fail to see that they are brethren.

Missions and Finance. There is much heart-searching as to the response of the Home Church to the claims of the Church abroad. The deficits that have occurred with painful frequency in the annual reports of the chief Missionary Societies are serious reading, but the members of the Churches are realising their responsibility, and whether Nonconformists or Anglicans, they have made up their minds that, God helping them, His work must go forward. Their chief supporters are taking counsel together, and although in some cases the special temporary home claims forbid that pressing appeal which is necessary, if everything is to be done as it ought for the Foreign Field, yet the subscribers feel that no matter what may take place at home, those who know not Christ or are emerging from the darkness of heathendom must not be abandoned. The Church Missionary Society is the largest of all the Societies. At Swanwick prayer was made for guidance, and it was resolved to go forward. A capital fund of £100,000 in 1,000 sums of £100 is being raised, and all the local organisations have considered ways and means. A great increase of contributions is assured, and the missionary spirit is manifesting itself with a life and vigour that prove the faith of the Society in God and give a hopeful outlook for the future—and may Swanwick be the beginning of a new era!

The Balkans. Has history ever presented a sadder sight than that seen in the Balkan war? We were under no delusion as to the character of the Christianity of the Allies who defeated the Turk. We knew that the deep slumbering hatreds of generations had been lulled to rest in a common hatred of the oppressor. When his power was broken the Allies began to envy one another and to claim exclusive privileges for themselves, instead of leaving the division of the conquered territory to arbitration. When it is remembered that Bulgaria alone lost 5,000 more in killed and missing in its campaign against the Turk than Germany lost in the Franco-Prussian war, the awful carnage in so small a State may be imagined. The conflict between the Allies was even more bloody. We are informed that there is considerable hope that the Moslems in the conquered territory will accept Christianity, but confess that there

is but little chance of their receiving object lessons in piety and godly living from those who fight as Christians against one another. The thin veneer of the Christianity of the Balkan States has been taken off during the past few months, and they stand forth as more eager to seek their own at any cost than to give due regard to the rights of others.

Work in Morocco. Dr. Robert Kerr, of Rabat, Morocco, writes that in his opinion the difficulties for mission work in that country will be greater than in the past. The French Government is friendly, and British Missions will be protected. General Lyautey has shown much sympathy, and the question naturally arises, "Why, then, are greater difficulties anticipated?" Let the answer be given in the words of Dr. Kerr: "This is not due to active opposition on the part of the Moslems, but comes from disgust caused by the immoral lives of foreigners (called Christians) who have come to take up their abode in the country." Unfortunately, this is the case in other lands, and heart-broken missionaries declare that the lives of Europeans who have made nominal profession of Christianity and live in obedience to their lower nature are the greatest barrier to the acceptance of Christ by the inhabitants.

China. Full reports of the Shanghai National Conference show the progress in co-operation as well as in mission work in China. All is not settled in China. The Church cannot, however, wait for full political consolidation before going forward with its work. It must prepare for the new era. Missionaries and converts take counsel together in a period of transition when there is need of both classes working together. "The missionary must teach by working, and the Chinese learn by doing." The greatest need is leadership of the type described by a woman delegate at one of the Conferences. "True Christian leaders are themselves willing to be led. He who is willing to take off his shoes and bow before the Captain of the Lord's host is worthy to be a leader of God's people." Everywhere the same appeal comes from the hearts of men, "Give us leaders whom we may follow!" Is it right to place so much stress upon visible leadership? Were great leaders always recognised in their day, or has it not often happened that even missionaries and converts are led by the Spirit of God in a way that they have not known? Frequently history writes down as leader a man little considered by his contemporaries, and places in the background men who seemed leaders through their assertiveness. The more China and other mission centres turn from man to God, the greater will be their progress in the kingdom of God. At home, too, we cry for leaders; but have we the humility that will enable us to follow a leader who has the Christ Spirit?

New Waldensian Liturgy. At the annual Synod of the Waldensian Church the publication of a new liturgy more varied and spiritually richer than that in use was authorised. The yearly report says that there are now seventy-three districts, consisting in some instances of three or four communities, and about 5,900 members. During the year 1911-12, 530 new members were admitted. The Church is fully alive to the importance of its mission, and has strengthened its position by adopting better methods of organisation that make for unity. At the Synod an Anglican speaker expressed the hope that the Church would become in Italy "a centre of life, at once religious, catholic, evangelical and liberal, and a co-operating force for the future unity of the Christian Church."

On a Modern Sermon.

With eager knife that oft has sliced
At Gentile gloss or Jewish fable,
Before the crowd you lay the Christ
Upon the Lecture Table.

From bondage to the old beliefs
You say our rescue must begin—
But *I*—want refuge from my griefs,
And saving from my sin.

The strong, the easy, and the glad
Hang, blandly listening, on thy word,
But I am sick, and I am sad,
And I need *Thee*, O Lord.

—CANON AINGER.

Liberty of Conscience in Spain.

No man can tell the manner in which Spanish political life will develop. It needs, however, no prophet to see the end of the many processes at work in Spanish national life. A silent revolution is taking place. The King has declared his sympathy with enlightened progress, and his Majesty knows that he has the nation behind him. The Government of Count Romanones has it difficulties, but no one believes that his policy of freedom will be reversed by any successors. The evil legacy of the Inquisition and the reign of suppression of freedom and of rank intolerance of Scriptural Christianity are passing away, and Spain desires to forget her cruel bigotry and to advance in the path of liberty. The Prime Minister is still petitioned to take steps to drive from Spanish soil all who are not Roman Catholics. When he mentioned the fact in Congress, even his political opponents disowned any sympathy with the petition. Roman Catholic aristocratic ladies may threaten to "teach the Pope" if he act differently from what they wish, but they know that public opinion in Spain is against them, and that the Vatican now dare not exercise the influence it formerly did in Spanish political life. Protestants no longer have to live like bats and moles in dark places or in underground cellars. They can come into the light and declare their convictions. Men still try to forbid them, but the State may be trusted to censure the assailants and to protect the Evangelicals.

The priesthood still urges village judges to take arbitrary steps and to favour processes against Evangelicals who obey the law but displease by their opinions the dominant Church. When the case is submitted to the Government Prosecutor, he quashes the indictment, and saves the innocent victim of petty unchristian spite the heavy expense of an unnecessary trial. In other cases of a minor character the judge has been known, on a complaint having been lodged, to ask the defendant to allow judgment to go by default, on the understanding that no penalty will be demanded. Spain is Spain, and proceedings that would be considered an abuse of justice in England are winked at by the authorities, who believe that all is well if the salve of apparent acquiescence is applied to the ruffled feelings of ecclesiastics and no injury is done to Evangelicals. A state of transition is always marked by anomalies, and the Spanish temperament, so accustomed to injustice, remains content when no injustice in fact is done, whereas the appearance of injustice persists.

The great campaign in favour of *Liberty of Conscience* conducted by the Protestant young men has had a marked effect on public opinion. Spain saw, to its own surprise, that large sections of the people were ready for liberty of conscience. Its rulers, who know the hold of the Roman Church and of its legislation on the nation, realise that freedom must be given step by step to avoid internal strife that would stop all progress. The Roman Church will remember nothing unless compelled to do so, and the only way in which compulsion can be applied is by the uprising of enlightened public opinion. Rome will not hesitate to rouse civil disturbance to prevent its power to maintain the appearance of "Catholic Unity" being preserved. Its forces are well organised, and the traditions of many centuries of Roman custom are ingrained in an uneducated populace, who are ready to be worked into excitement by fanatical bigots. Public opinion needs education, and it is a work of pressing necessity to prepare the way for the unfettered preaching of the Gospel and for the enjoyment by Spanish Evangelicals of the full freedom of Spanish citizenship. In response to the appeal of the wise leaders of Spanish Evangelicalism, the World's Evangelical Alliahce made a grant to aid the publication and circulation of an appeal to the Spanish nation in favour of Liberty of Conscience

That appeal is now before us. Written in excellent Spanish, well adapted to the minds of Spaniards, and couched in language that cannot fail to reach their hearts, it is quietly doing its work. It shows the inconsistency of the statesmanship that reduced the Liberty of Conscience granted by the Revolution of of 1869 to mere tolerance of worship in 1876,

and the writer asks: "What sin had liberty committed?" The answer is "none," but "Rome feared no conquest of democracy so much as that tranquil, peaceful, unarmed one which was the base of all the others—Liberty of worship." The present Constitution says in effect: "We will not kill, we will not imprison anyone who dissents from the Roman Church for the mere fact of his doing so. Our state of civilisation prevents us; but we will do all we can to annoy him so that he may in outward form return to the religion of the State. And in order that no one may attempt to imitate him in his spiritual independence, we have taken steps to make it a very rare exception that any Spaniard should seem to be anything but a Roman Catholic, and we will do everything possible to obtain this end without prejudice to good form." The policy of "pin pricks" is adopted, and from the day of its birth dangers to faith threaten a child of Protestant parents. If fanatical neighbours secretly carry the child to be baptised by the priest, the parents lose control over it. If it die under age, it is buried by the priest. "The Church says its little body belongs to it, though our lips cover it with kisses." Until within the last few months if the child went to a public school it had to learn the Roman Catholic Catechism.

When a life career is considered for a young Protestant, all the public services are closed, as they can only be entered by those who are ready to sacrifice their religious convictions to obtain admission and promotion. Emigration has to be faced as the only way in which parents of talented Protestant children can get them a start in life. The writer shows how in the army and navy conscripts have still to perform acts that outrage their conscience, although recent Royal Orders have relieved them of many of the main grievances.

The difficulties placed in the way of civil marriage—the only marriage open to Protestants—are shown to be a very great hardship, and mixed marriages can only occur when the Roman Catholic party declares he is not a Roman Catholic, which "he does without great feeling, for he knows the terrible conditions of a mixed marriage in the Roman Church." Reference is made to the inhuman law that prevents the marriage of anyone who has been a Roman priest or has taken religious vows. "We have known of dozens of Spaniards who are not Roman Catholics, but although unmarried are unable to marry by the Canonical or the Civil Law. A human right is denied them, they are treated worse than the kind masters of antiquity treated their slaves—they have less right than the Pariahs of India." In some marriages the elder children are legitimate, the younger illegitimate, through the operation of this wicked law.

Sick Protestants are molested without redress in infirmaries, and the conditions under which Protestants are buried are disgraceful. Priests cause corpses to be exhumed, and disgraceful scenes occur. They object to the burials in "the little enclosure," as they call the Protestant burial ground, but when bodies are laid to rest there, "the Church begins to feel jealous of the place upon which it looked with disdain. Is it on account of its having been sanctified by the loyalty of the convictions of the dead who overcame routine and tyranny?"

Rome fears Evangelicalism because it "fights not for words but for realities. Protestantism signifies a return to the living Christ, in Whom is the saving and regenerating force of Christianity. In this we glory. His teaching surrounds our spirit. It goes before and behind us. Illuminated by it we envy no man, whether he be a lover of tradition or of progress, or of the old or of the new. The Gospel is as old as the light and as new as to-day."

The pamphlet concludes with an eloquent appeal to Spanish patriotism and culture to grant the boon of liberty of worship. It records with gratitude the fact that 150,000 adult Spaniards have petitioned for this "imperative legal reform," and its final words are a summons to the people to stand by the Protestants in their plea for liberty. "Not on our own account, or on account of the many dissenters of all classes who suffer, but for the good of the nation, let all those who love liberty and progress brace themselves and fight with good arms the final battle, the victory of which will mean the resurrection of Spain."

Surely all members of the Evangelical Alliance will extend their prayerful sympathy to the men and women who for truth and freedom call upon their fellow-countrymen to give them the elementary rights enjoyed by all civilised Western European communities.

T. J. PULVERTAFT.

The Educational Value of Christian Missions in their Relation to Modern World Movements.

THE awakening of Eastern nations has become proverbial at the present day, and perhaps it was Japan that took the lead, though the awakening in China has been deeper and steadier all down the last century.

The population of Japan is somewhere about 50,000,000; the number of Christians is something like 75,000. This means that for every professing Christian there are from six to seven hundred who are entirely unenlightened as to the true meaning of Christianity. One cannot say that the old religions have ceased to have any hold upon the Japanese people. In the city of Kyoto alone there are 4,000 temples. But there are two conditions which are causing the Government misgivings at the present time: (1) the failure of education and teaching of morality to inculcate a higher tone of morals among the people; (2) the spread of a socialistic spirit, which is causing an apparent weakening of that intense loyalty which has always characterised the people of Japan. Mere secular education has failed to do for the people what the Japanese Government had hoped and expected it would do, and there is the danger that the spirit of a revived idolatry may enter in to take possession instead. In treating of the issues at stake, if such a calamity were to happen, Miss Carlyle, of the Church Missionary Society, points out that "it would mean something uncommonly bad, not only for Japan, but for the other nations of the Orient whom Japan is leading." But there is an even greater danger than that of a revived idolatry, and that is the danger of agnosticism. People who have been brought up on a system of education on modern scientific lines which absolutely shuts out all thought of God, and knows of nothing higher or deeper than the things of sight and sense, are the last people in the world to take to the principles of Christianity, and one can appreciate the difficulty which is being experienced in Japan to-day by those Christian missionaries who are striving to preach Christ to a people who have been brought up under such a system. There never was a time when Christian schools were more needed than now in Japan, for the work that is going to tell most is the work amongst the young; and the solution of the problems involved in the awakening of Japan and the anxiety of the Government in regard to the failure of mere secular education in accomplishing what they had hoped it would do for the Japanese people, lies in the spread of Christian teaching amongst the Japanese children before they become agnostics. There are already in Japan more Christians than there were in the world at the end of the first century of the Christian era, and the Christians of Japan are going to take a large share in the evangelisation of Eastern nations.

The Chinese people have never been content with Confucianism; they have always felt their need of some other religion to supplement what the teaching of Confucius lacked. In laying his emphasis on the life to come, Buddha took the thoughts of men off the life which now is and provided for his many followers in China just that which Confucius had failed to teach. Confucianism is agnostic, and the Chinese are gnostics. Superstition may have met the cravings of their hearts, but the Confucianist was without any adequate basis for his morality. Confucianism is devoid of sanctions. It is a system of external behaviour resting on a basis of pure naturalism. This may help to explain the existence of Mohammedanism in China. There are 20,000,000 Mohammedans in China, most of them in the north-west, many in other parts of the north, and many in the far south-west. To-day the dead stagnation of Confucianism is losing its grasp of the Chinese mind. "Changing China needs your unchanging God" was the appeal sent from China to the Rochester Convention, and all China is crying out for education. It is for the Christian Church to decide whether that education shall be a godless education or one based on Christian principles. The menace to the world of the agnosticism which is so rife in Japan, and which is saturating Western thought, is not to be under-estimated. If at this moment the influence of agnosticism upon Chinese literature could be counteracted by the high principles which underlie our Western thought, the world might be saved from the danger of a self-reliant and progressive pagan republic entering into competition and conflict with the West. The issues of such a calamity can only be met by the furtherance of Christian missions in China.

China has been facing a dead past, but she is awakening to face a living future, and one cannot speak at such a time as the present of leaving Eastern nations alone in their unenlightened state and refraining from interfering with their own religions; for the conventional and artificial Chinese civilisation is being destroyed by the vigorous civilisation of the West, and the old religious convictions which have remained untouched for centuries are fast losing their grip on the Chinese mind. Should the China of the future be agnostic, the menace to the Christian world would be no less formidable than the danger which threatens the African continent from the rapid spread of Mohammedanism.

And all across the vast Asiatic continent is being felt a thrill of new life, whatever of truth there may have been in the assertion, "In their own countries the Hindus, Chinese, Japanese, and other Asiatics are altogether admirable—their religion, philosophies, manners, habits, and customs are peculiarly suited to them, and they are happy." This cannot be truthfully applied to them to-day. The rapid awakening of Eastern nations has bred too much dissatisfaction with the past, and they are looking out for something new. They are seeking after a religion which is not controversial to scientific facts (not theories), and one which can meet the needs of the human heart. And there is the danger that modern education outrunning moral restraint becomes a very dangerous weapon in the hands of infants. It is on that ground that many of the Government officials of to-day, the administrators of the East, are welcoming missionary enterprise.

F. G. CAWSTON, M.B., B.C., Cantab.

Books worth Reading.

FORGOTTEN TRUTHS. By Sir ROBERT ANDERSON, K.C.B., LL.D. (London: Nisbet & Co. 3s. 6d.)

When Sir Robert Anderson favours us with a new book, he puts Bible lovers and Bible students under renewed obligation to him.

When the late C. H. Spurgeon on one occasion reviewed a book he did so in the laconic words, "Do not grudge the money to buy it"; so would we say of "Forgotten Truths."

The problem is, how to get such a book into the hands of numbers of our present-day ministers who know so little of the difference between "Christendom" and the Christianity of the New Testament; who understand so little Dispensational Truth and God's Eternal Purpose in Grace.

Sir Robert handles great truths with the skill of a master mind, distinguishing "things that differ" and making the Bible a complete compendium of God-breathed Truth. In this book we find no confusion between Jew and Gentle, between Israel and the Church, between Old Testament and New, between Law and Grace. There is food for ripe, spiritually intelligent Saints, and food for younger Believers too. One feels that an honest "Higher Critic" or any true seeker after Truth could not fail to profit by this, and by Sir Robert's previous teaching. There is something to be learned on every page. The questions which most interest the Lord's people, in view of the widespread belief and expectation that we are near the end of this dispensation, are touched upon, always reverently, carefully, and without dogmatism. An illustration may be of value. Take page 78. "Let us not forget that Matt. xxiv. and xxv. relate to the coming of the *Son of Man*. In our hymnology, and indeed in our Christian literature generally, the Lord's names and titles are used just as the caprice of the writer or the exigencies of rhythm or rhyme may suggest; but it is far otherwise in Scripture. Never once does the Lord's title of *Son of Man* occur in the Epistles of the New Testament. Never once is it used in Scripture in relation to the Church of God, or the people of God of this dispensation. Surely this fact alone might save us from the error of confounding the coming of the *Son of Man* for the deliverance of His earthly people, and the judgment of living nations upon earth, with the coming of the Lord to call His heavenly people home and to bring this *Christian* dispensation to an end."

The "forgotten truths" dealt with in this valuable book are, alas! unknown to many who should be teachers, and we trust the circulation may be large and the blessing great.

J. W.

EVERYDAY LIFE IN THE HOLY LAND. By JAMES NEIL, M.A. (London: Cassell & Co. 7s. 6d. net.)

Mr. Neil needs no introduction as an authority on Palestine. The hundreds of thousands who have read his works appreciate his knowledge and his rare skill in imparting it by descriptions that live in the memory and are capable of being summoned at a moment's

notice to the aid of imagination. He sees clearly and excels in vivid narrative that acts as a picture in itself. In this sumptuous volume—for it is not only sumptuous in appearance but richly printed on excellent paper—he brings to the aid of his graphic pen the illustrations of Mr. James Clark, who seizes the picture at the right point and gives us a composition that beats the photograph in life-likeness and adds to actuality the insight of a gifted artist. The East lives in the book, and letterpress is well wedded to brilliant art. No one who ponders over the book can fail to have a better idea of the life of the people among whom our Lord lived. The East is in one sense unchanging—the power of custom still holds the people in its grip: and as we study the pictures and read the explanatory writing we are able to enter into the reality of Gospel scenes which live for us as they were enacted among real men and women. We have no hesitation in saying that whoever is fortunate enough to possess *Everyday Life in the Holy Land* will have a book that he will value permanently, and will be eager to recommend his friends to get for themselves one of the most illuminating and interesting aids to Bible study that have appeared in our day.

THE SOLDIER'S FRIEND. A Pioneer's Record. By SARAH ROBINSON. (London: T. Fisher Unwin. 3s. 6d. net.)

This is an account of a marvellous life-work carried through in the midst of great physical disabilities and persistent official opposition. It is little short of wonderful to read what one woman with a purpose has accomplished. Miss Robinson has grit and grace, but above all a sense of mission. Incidentally she tells of her one proposal of marriage and of her gentle "No" because she could not give to a regiment what she owed to the entire British Army. We do not know whether to admire more her persistency or her choice of agents. She had the insight that enabled her at times of crisis to get hold of just the person who would accomplish what she desired to perform. As an account of Christian enterprise this book is truly romantic, and we can endorse the words of Earl Roberts that the high character and reputation of the British soldier is largely due "to the devoted efforts of Miss Robinson and her fellow-workers, inspired by her zeal and influenced by her example."

THE LORDS OF THE DEVIL'S PARADISE. By G. SIDNEY PATERNOSTER. (London: Stanley Paul. 5s. net.)

The Select Committee of the House of Commons has found the awful story of the Putumayo, as told in these pages, to be true in fact. The pity of it is that Putumayo does not stand alone, and that other companies as well as that enquired into by the Committee employ similar methods for the enrichment of their shareholders. This grim story of rubber collection deserves careful reading. It is horrible and appalling in its revelation of human devilry when inspired by the lust of gain. South America needs the Gospel, and we can conceive of no more pressing plea for the preaching of the Word than is to be found in pages that have been written to lay bare facts of human cruelty when unrestrained by Christian civilisation.

THE INTERPRETATION OF THE CHARACTER OF CHRIST TO NON-CHRISTIAN RACES. By CANON C. H. ROBINSON. (London: Longmans. 1s. net.)

We welcome this new addition of a work that contains an apology for Christian missions that is unanswerable, as well as a series of expositions in clear language of the ideals of Hinduism, Buddhism, Confucianism, and Islamism. Canon Robinson writes as a scholar who knows his subjects, and anything he says can be relied on to be accurate and well thought out before being committed to the printer. This book has already helped very many, and in its new and cheaper form will have a wide and useful mission.

WHAT HATH GOD WROUGHT? AN AUTOBIOGRAPHY. By CANON RICHARD HOBSON. (London: Thynne. 2s. net.)

Canon Hobson, now in his eighty-third year, publishes a new chapter to the fourth edition of his well-known autobiography that reflects the thoughts and character of a man who laboured long and strenuously for the Gospel. In his eventide he is still devoted to his high and holy calling, and all who read this book will realise the source of the usefulness of his life among the people given to his charge.

THE HOLY LAND OF THE HINDUS. By ROBERT L. LACEY. (London: Robert Scott. 3s. 6d. net.)

Mr. Lacey knows how to write, and, what is more important, he describes matters of which he has personal knowledge. The easy optimism so prevalent among English folk on the moral and social condition of Hinduism needs correction. The real character of worship, the degrading innerness of the so-called religious conceptions, and the pressing need of the proclamation of the Gospel are all well brought out in chapters of fascinating interest and delightful candour. Mr. Lacey believes in Christian unity. He reminds us that "Christianity is far away the best friend and benefactor the world has ever had, and yet too many in our day assail her with every

possible weapon." This is true, but in the presence of the awful debasement of heathendom we are removing from our opponents the cheap sneer that we value more our petty differences than the eternal truths we all exist to proclaim. The "Holy Land of the Hindus" cannot fail to help forward and deepen interest in Indian missions.

A PRIEST IN LOVE. By A. WAKENED. (London: H. L. Angold. 6s.)

The celibacy of the Roman clergy is a practice that has in the past led to very great evils. Human nature continues unchanged, and although we hear little on the subject nowadays, in Roman Catholic countries people talk frankly on the consequences of the rule of the Church. In this story—founded on fact and narrated with tactful reticence—we have a picture of Roman Catholic clerical life. By an undesigned coincidence the much-discussed story, "Father Ralph," has also references to the same subject, and few who know facts will deny that the books do not serve a useful purpose.

THE STRUGGLE FOR CHRISTIAN TRUTH IN ITALY. By GIOVANNI LUZZI, D.D. (Fleming H. Revell Company. 5s. net.)

Professor Luzzi made a deep impression on all who heard him at our London International Conference. He is as scholarly as he is patriotic, and as Evangelical as he is thoughtful. No living man is as well equipped for the task he has undertaken in this volume, which is at once worthy of its subject and an addition to the well-won reputation of its author. It reads as if its writer were an Englishman educated in one of our Universities, and although we are aware of the years he passed in Edinburgh, we cannot but express surprise at the lucidity of his English and the perfect form of his sentences. He has done a much-needed work excellently well, and we cordially recommend all interested in the past and present religious condition of Italy to read and re-read a book that fascinates and leaves an indelible impression on the memory. One complaint we must make. It is at once a proof of short-sightedness, and a desire to avoid allowance for the weakness of human memory, to send to the public without an index a work bristling with names and incidents. We trust that in its second edition it will have a bibliography and an index that will lead students to study the original documents for themselves, and will make the volume useful to those who wish to quote and make use of its striking facts. It well deserves the tribute of a prominent place in our libraries—this it will lose unless it is furnished with the necessary means of reference by those who have profited by its study.

Professor Luzzi is an historian. The past for him has an ever-present influence, and he therefore traces with the skill of a master-craftsman the story of the Church in Italy from the day in which its faith was "spoken of throughout the whole world." He shows how Christianity was invaded by Pagan conceptions, and took the wrong path when it exalted the Papacy into a position foreign to the spirit of the Gospel. He passes under review the influences that caused the Reformation to be a failure in Italy, and we have seldom read a more searching or convincing criticism of the life and work of Savanorola, who failed because he adhered to Roman doctrine and held by the sacerdotal system. On the other hand, he believes that those who in the sixteenth century looked forward had the key to solve the great problem of Italian religion. "They want perfect freedom of research; the 'nosce te ipsum' as a basis of individual religion; Christ as the only Mediator between God and man: the Gospel as the only rule of faith and conduct; eternal life not ensured by money merit, sacerdotal interference, but offered as a free gift by God to every repenting and believing sinner."

In a chapter that reads like a page from an historical romance he tells the story of the history of the Italian Bible, and although it is saddening to read of the break down through Papal disapproval of the Society of St. Jerome, it is most encouraging to know that the Society of *Fides et Amor*, in spite of Vatican and Greek Church hostility, is carrying forward a noble work in circulating the New Testament. Naturally he tells at length the thrilling history of the Waldensian Church and its missionary efforts. He shows how freedom was won and the door was opened to their propaganda. He is not blind to the great work done for Christ by the Italian exiles, and his references to Malta prove that that island sadly needs the outpouring of the Divine Spirit and the faithful presentation of the Gospel. The last chapter discusses "Modernism," and as this chapter is alluded to under Reunion Notes we refer our readers to these pages. The Evangelical Alliance has been prominent in fighting for religious freedom in Italy, and we regret that Professor Luzzi has not referred to its sympathy and influence in this connection. Some are still living who recall the movement inaugurated by the Alliance that led to the release of the Madiai, who had been condemned to long terms of imprisonment on account of copies of the Bible being found in their house. We thank God for what He has done in Italy and rejoice in the prospect of brighter days in the near future.

St. Barnabas' Vicarage,
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Yours in His Happy Service,

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(c) **In Russia**—where the wise efforts of the Evangelical Alliance opened the doors to Gospel effort, and have since obtained for the Alliance official recognition.

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